A MODELL OF DIVINITIE CATECHISTICALLY COMPOSED.

WHEREIN IS DELIVERED THE MATTER AND Methode of RELIGION, according to the Creed, ten Commandements, LORDS Prayer, and the SACRAMENTS.

BY

IOHN YATES, Bachelour in Diuinitie, and Minister of Gods Word in S^t^ *Andrewes* in NORVVICH.

PSAL. 40. 10.

I haue not concealed thy louing kindnesse, and truth from the great Congregation.

Gregory in Ezek. Hom. 3.

Let the Preacher like beaten burning iron, not onely heat his next neighbours, but cast sparkes a farre off to others.

LONDON

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pres. p.

Sn° Studley
30. March. 1726.

TO OVR DEARE MOTHER THE CHVRCH OF ENGLAND.

THy Children [deare Mother] are growne more nice then wise, and fallen into those humours that are fitter for controlement then obseruation. I desire to be no challenger of my Brethren; yet is it my dutie to be a louer, yea, and (as I am able) a Champion of thy truth. I am deceiued, if this be not one of the maine grounds of that vniuersall decay of knowledge, wherewith our people are com-

monly checked, to wit, that they are not either catechized at all, or else in as many formes as they haue change of teachers: one teacher (as it were) making worke for another, and so pleasing the fantasie of their Schollers, that like some woman with childe, that longs for that peece which she sees vpon anothers trencher, and Iwounes if she misse it, or some daintie Dames, that doat vpon euery beautie, they are euery
2 Tim. 3. 6. 7. day loue-sicke a new, and like S. *Paules* sillie women, *are euer learning, and neuer able to come to the knowledge of the truth.* My care shall be to bring them home againe to their Mothers dyet, and let them see both the meate and milke she hath plentifully prouided for them But before I enter vpon her store, I must acquaint them that all their travell abroad to fill their braines with new learning, hath but bin to goe Northward for heat, and in vaine to seeke that candle which they did carry in their owne hands. What plentie of water can there be, where the lead of the cisterne is put all into the Pipes? We haue made so many conveyances of the Art of Religion into the braines

and

and breasts of our hearers, that if a man would yeeld to runne after his eye or appetite, he shall neuer know where to rest, and after many idle excursions, shall lie downe weary, but vnsatisfied. Art like *Sampsons haire is faire and strong.* Strong in precepts, beautifull in methode. And if both these be to be found in any Catechisme, ours shall carry away the honour of it. Others that swarue from ours, are but like a continuall pumping, without mending the leake. Where confusion for want of methode, runneth in faster, then precepts like nailes can fasten themselues. Some teach the Commandements before the Creed, as if they would teach a man to goe before he liue; others cut the Seale in the midst of the writing, as if that which seales all should not hang at the bottome of the bill, bond, or bargaine, &c. But our rule of Religion is to begin with faith, by which we liue, then to come to the law of life by which we walke: after all this to lead vs to Prayer, least we should faint in faith, or waxe weary of workes: and lastly, finding faith but weake, obedience imperfect, and

Ars quasi Arx, quia forma & pulchra.

prayers not as they ſhould be, brings vs to Gods ſeales as the ſafetie and ſecuritie of all our eſtate; *for being ſealed with the holy ſpirit of promiſe, after our faith in God, wee haue the earneſt of our inheritance, vntill the redemption of the purchaſed poſſeſsion.* But I deſire not to be like a tedious Muſician, euer tuning, neuer playing; I come therefore firſt to let you ſee the milke of our Catechiſme, in a briefe and ſhort view of it, and then hauing brought you from the ſpoone to the knife, to let you behold your more ſolide meate out of it. You ſhall find it ſufficient both for babes in Chriſt, and growne men And if you be expert in the firſt, then may you remoue a forme higher; for I would not haue a Chriſtian like a dying man, or one ſicke of a Palſey, that hauing his ſenſes, memory, and ſpeech, ſhould want facultie *loco-motiue*, or power to ſtirre his hands, or his feete: that being neither deafe nor dumbe to heare or anſwere, ſhould yet haue withered hands, or lame legges to liue as a Chriſtian. All that I wiſh is that we firſt labour for the happineſſe of knowledge, and then ioyne with it the happineſſe of practiſe. Some

Eph. 1. 13. 14.

Artiſans

Artiſans might liue as well as landed men by their earnings, if they had not a worſe boone with ſo excellent a facultie, of idleneſſe, and ill husbandry. It ſhould bee a ſhame for vs to haue the *Philoſophers* ſtone of the trueſt riches, and yet to liue like beggars. Behold (O Chriſtian) the tranſcendent obiects of thy aſpiring thoughts, and euer keepe thy ſoule vpon the wing in meditations of the kingdome of heauen, and the righteouſneſſe thereof: loathing thoſe muck-wormes of the world, which like the Gentles breed of putrifaction, or Beetles feeding in the dung, can reliſh nothing but earthly things, or thinke of no other godlineſſe but gaine. *Conſider* (I pray thee) 2 Tim. 2. 7.
what is ſaid, and the Lord giue thee vnderſtanding in all things.

Arrians might liue as well as hunded men
by their earnings, if they had not a vayne
boone with to excellent a facultie, of idle-
nesse, and ill husbandry. It should bee a
shame for vs to haue the Pub. Opher Fone
of the truell riches, and yet to liue like beg-
gars. Behold (O Christian) the transcen-
dent obiects of thy aspiring thoughts, and
ouerlke pe thy soule vpon the vsinging me-
ditations of the kingdome of heauen, and
the righteousnesse therein: leauing the o-
truck-vorrnes of the world, with all the
the Gentiles breed of pusillation, or Bea-
stes feeding in the dung, our reflinedding
pur earthly skin, & [illegible]
[illegible]

Celeberrimæ apud Cantabrigenſes Academiæ, bonarum omnium literarum & Chriſtianæ pietatis Nutrici, & alteri Anglicanæ Eccleſiæ Seminario gratiam & pacem in Chriſto ſempiternam.



Obis Muſarum emulis (Illuſtriſſima Mater Academia) τὸ τῆς φιλολογίας ταμιεῖον clauſum & reconditum pluſquam Herculano labore retexiſti, & indicy acrimonia velut clave quadam aperuiſti, repagula obſtantia ſuſtuliſti, fores velut divina virgula tactas effregiſti, lucem linguarum & artium illata, reipſa probaſti quod παροιμιαζόμενοι dicere ſolemus: ἀνεῳγμένην μυσῶν θύραι. Nos igitur ſic literarum meſſibus ſub tuo auſpicio ἀτιτάλλόμενοι operæ pretium facturi videmur, ſi hanc ex alvearijs tuis concinnatam μελιτόφρυαν tibi exhibeamus. Si rem ſpectabis ipſam, ſacroſanctæ Dei veritati ὁμόψηφον eſt: ſi noſtras lucubrationes æſtimabis, perexiguum & levidenſe id quidem eſt, & ſcriptum craſſiuſcule. Cæterum operoſum, meæ quidem ſententia, foret totius ὑγκυκλοπαιδείας vtilitates vel percenſere, nedum fando ευφίστομον explicare: cum de eâ ſtatim dicturo occurrat πολυθρύλλητον τί πρῶτον, ἢ τί ὕστατον χαταλέξω; præcipuas tamen,

velut exerto digito monstrabo, vt artium studiosè, si fieri queat, calcar animumq; addam, ad earum diligentem multamq; lectionem.

Ens primum est omnium bonorum ἀρχέτυπον, & ens a primo eorundem ἔκτυπον: illud est Artium author, hoc subiectum; illud agit, hoc patitur: & quia omne agens agit ad modum recipientis; hinc Deus φῶς οἰκῶν ἀπρόσιτον quoad nos μεγάλη φωτὸς μικρὸν ἀπαύγασμα καὶ ἀποσπασμάτιον demonstrat: egregie tamen τὸ γνώσιμον τοῦ θεοῦ rerum creatione, gubernatione & obsequio depingitur. φανερόν ἐστιν ἐν αὐτοῖς; quia efficax primi entis sapientia, vt est ab ipso profecta primùm, sic ad ipsum reversa demum est. Eruditio in circulo idem habet principium & finem; hinc a deo in deum quasi a puncto in punctum ἐγκυκλοπαιδεία digitum ad rem intendit. Et quia, sicut punctum tenuissimum, aciem fugit, nobiscum per circulum agit. Est enim ἐγκυκλοπαιδεία omnium entium et artium a Deo pro subordinatione finium ad vltimum finem accurata comprehensio. γνόντες τὸν θεὸν ἐματαιώθησαν, quia finem non attigerunt, διὸς ἐφάνερωσε, & illis ἐμαρτάνησαν, principium ad finem non applicantes.

Ἐγκυκλοπαιδεία, respectu sui motus ad finem est ἐνεργητικὴ τοῦ θεοῦ σοφία: respectu terminorum a quo in quem σοφία τοῦ θεοῦ περιαγομένη; & respectu subiecti recipientis πολυποίκιλος σοφία τοῦ θεοῦ. Atque in hoc subiecto est & refracta & distincta. Refracta abente primo per totam suam creationem et providentiam. Nam sicut literæ refractæ specillis ocularijs & maiores factæ ab hebetioribus oculis percipiuntur: sic ens subtilissimũ & spiritualissimum in ente a primo sui-ipsius vestigia impressa relinquit, ne rationis ὄμματον offendat. Excellens enim sensibile corrumpit sensum. &c. Hinc e creaturis circularis ista sapientia irradiatione acta in speculum intellectus, ab eodem primò recipitur per rationum intelligentiam, & axiomatum scientiam. Secundo, vel intus exagitatur per sapientiæ discursum, & prudentiæ methodum, vel externè reflectitur ad rem faciendam per artem, hominem instruendum sive verbo per doctrinam & disciplinam, sive scripto per libros. Sic δεόντως τοῦτο τὸ ἐγκυκλοπαιδείας incomparabilis beneficium, Deo (vt habet proverbium)

um) hominibusq́, plaudentibus, tanquam σειρὰ χρυσῆ διαπεποικιλμένη e calo prolapsa est.

Deinde hæc ars entis a Deo propriis subiectis distinguitur. Rebus enim certis a Deo concinnatur. Ratio, oratio, Quantitas, natura & bonum quasi entis a primo κεφάλαια generalia cum eo concreta & conflata sunt. Ex Ratione oritur dialectica; ex oratione purâ, Grammatica, ex ornata, Rhetorica. Atque tres istæ artes generales appellantur: Non ratione subiecti, quod per ἀφαίρεσιν proprium est, sed τῷ πραττομένῳ quod per χρῆσιν agit vbique. Ex quantitate oriuntur Arithmetica & Geometria, illa ex discreta, hæc verò ex continuâ. Ex natura proficiscitur Physica, cuius propagines sunt fere infinitæ. Ex totius mundi fabricâ Cosmographia, Partium, elementorum Geographia, Hydrographia cum arte nautica &c. Elementarium, primò ex inanimatis, lapidibus λιθολογία, & hinc ex preciosis ars Gemmaria, &c. Nec non ex vilioribus Lapidaria, Carbonaria, &c. Ex metallis μεταλλργία, & hinc χρυσοχοϊκὴ, cum reliquis quæ occupantur circa argentum, æs, plumbum, stannum, &c. Ex viventibus, plantis φυτργία, ex Stellis respectu motus Astronomia, predictionum Astrologia. Ex animalibus (hominibus, scil: & Brutis) innumeræ artes recensentur. Enascuntur etiam artes ex rerum naturalium qualitatibus vt ex sonis, Musica, visu, optica, coloribus, artes pingendi, fingendi, &c. Atque ista quasi per transennam prætereuntes strictim aspeximus.

Ex bono, siue vltimo rerum fine Theologia emanat, ex cuius fonte & radice propagatur Ethica; ex decalogo enim enascitur, estq́, vel vnius hominis, qua ergà seipsum se bene gerit, Vel pluriùm, quæ œconomica & politica nominibus insignitur, Atque ex quinto præcepto originem ducit. Sed audax sum ego, quod hoc inclytũ artium Athenæum illustri hominũ μεμνημένων παντοχείῳ exornatum his recensendis suspensum detineam. Ne igitur matrem diutius demorer, exponam quorsum hæc dicta sunt, scil: vt Deum artium omnium authorem admiremur, & creaturas non hominum phantasmata pro artium subiectis ὡς ἐφικτὰ scrutemur, ex quarum latifundijs litera recondita eruuntur, & Deo gratias agamus, quod obseruatione diuturna notandis rebus nos

fecit artifices, idq; artem προσποιήσεις, non ποιήματις. Lectissima Mater, ἰδίᾳ τραυλίσαντος τοματίου ἀφθόγγος, quamvis longè infra gravitatem tuam subsidat, tamen, nisi mihi ipse sim Suffenus, magis ab ἐπιεικείᾳ tua veniam, quam severiorem ab ἀκριβείᾳ censuram expectat. Ceterum ἐιροβατοῦντας & prurientes ingenij hominciones tantum morer, quantum, aut numerũ lupus aut torrentia flumina ripas. Consultius enim esse iudico, me vt verberent homines audacia calumnia, quam vt tu desideres nostrum aliquod officium & observantiæ testimonium. Affero igitur tibi quas potui mandragoras in agro Theologiæ repertas: limatulis & polstulis illis, quibus verba quam veritas pluris est, nulla sunt herba in nostro cálatho, nisi forsan nimiarum elegantiarũ gravedine laborantes hinc petant (si placet) ἀσφαλτα δυμίαμα καὶ τράγου ὠόγονα, quo veluti Sabæi veterum discutiant, sensuq; hebescentes expergefaciant. De verbis minus mihi sollicitus, fretus tę sermonis integritate, nec spectare nec curare; vna veritas & tibi & mihi proposita est. In cuius vestigatione Alexandrum Richardsonum, olim puerum lactentem, & in gremio tuo sedentem, mammamq; appetentem leviter presso vestigio persecuti sumus. Deus in perpetuum tam pulchra faciat te prole parentem. Hactenus invictos pugiles in promptu habuisti, qui percellant & delumbent Antichristum, & ævo sempiterno confidimus te fruituram. In votis hoc vnum habeo, vt munus hoc nostrum tenuiculum pro voluntate emetiri velis, & in bonam partem accipere digneris. Valeto. Anno vltimæ patientia sanctorum. 1621.

Tibi in Christo addictissimus

Io: Yatesius.

TO
THE RIGHT
WORSHIPFVLL
Mr GEORGE BYRCH, Maior
of that famous and re-
nowmed CITIE of
NORWICH.
AND
TO THE RIGHT WOR-
Shipfull Sr THOMAS HIERON, one
of the Governours of the ſame
Citie, and for this yeare
high SHERIFFE of
NORTHFOLKE.

TOGETHER WITH THE WHOLE
Senate and Societie of the worthy and worſhip-
full Huſtices of Peace, Sheriffes, Aldermen,
Common Councell, Commoners and
Citizens, *I. T.* wiſheth the
proſperitie of all true
peace and pietie.



Should not (Right worſhipful and worthie Societie) haue preſumed to offer this place to ſo famous a Citie, but that the parts doe euer, or at leaſt ſhould, follow the nature and proceſſe of the whole. Our common Mother, in and by whom we are all

[illegible] Christians, challengeth our first seruice. And because some of you as well as my selfe haue enioyed so excellent a Nurse and Foster-mother, cherishing and feeding vs with the purest and most pleasant liquor, til we came to some full and perfect age, wee should doe amisse, if wee should forget her in the thiefest and noblest of our thoughts. To you therefore I come, as being sent from the brests of my Mother, to giue you a taste of her milke. Onely remember who it is that must giue the increase both to her in labouring, and you in profiting. *Rebecca* may Cooke the Venison: but *Isaack* must giue the blessing. We can but speake to the eare, God must speake to the Conscience. I wish we could condescend to the infancie of our Nurcelings, and *become all vnto all*, rather studying to make our people Schollers, then to shew our selues Schollers vnto them. When the *Iewes* heard *Paul*, Act. 22. 2. to speake in their mother tongue, they both kept the more silence, and gaue the better audidence. Accept therefore the following Treatise, as a due acknowledgement of my loue and thankefulnesse, wishing not onely with Philosophers *prosperitie*, Physitians *health*, the common people *ioy*, Romanes *safetie*, S. *Paul*, *welfare*, but also with our blessed Sauiour, *Mar.* 9. 50. Peace powdred with pietie: otherwise these congratulations of our ioy, shall but æqualize a drunken *Nabals* Sheepe-sheering, or the fatting of some Epicurean hogges, or the celebration of the festivall revels of the dissolute crue, whose dyet and dainties are the Devils food. Cleanse therefore the Augean stables

of

of our drunken Tauernes and Tipling houſes, with all the blind vaults of profeſſed filthineſſe. The Citie of *Alexandria* in *Egypt*, nouriſhed the great Bird *Ibis*, to deuoure the garbage and offall of it, and to cleanſe the ſtreetes; but he left of his owne filth and beaſtlineſſe more noyſome behinde him. They are the Deuils deputies not Gods, who being ſet in their places, like the Kites feed themſelues with the offalls of the people; I meane, bribes to pervert the courſe of Iuſtice. They who in reformation ſeeme to amend the exorbitances of their places, and doe it not heartily, imitate the Phyſitian, who in an *Hecticall* body, laboureth to kill the itch, &c. Rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the crying ſinnes of theſe times. But I muſt take heed leaſt I runne into the inconuenience obiected by that *Spartane* to the *Athenians*, *That wiſe men did conſult, and the ignorant giue ſentence.* We may eaſily iudge our ſuperiours (conſulting of remedies) to be guilty of the increaſing of the maladies and miſchiefes of the State. Drunkenneſſe and the nurſeries of it, vſurping Sobrieties kingdome, as *Adoniah* did *Salomons*, haue gotten ſo ſtrong an head, that they can hardly be reſiſted. Onely let the Magiſtrate take to himſelfe, a firme forehead, couragious heart, buſie hands, and not partiall, execute lawes with ſtrictneſſe and reſolution, and God ſhall bleſſe the ſame with happie ſucceſſe: If otherwiſe, God will ſuffer wickedneſſe to puniſh it ſelfe, and that no power can turne the ſtreame, becauſe God will haue it carry the offenders headlong to their perpetuall

petuall ruine, and his owne revenge: yet muſt the good Magiſtrate, even ſwimme againſt the tyde; knowing that without conqueſt, it is glorious to haue reſiſted: in this alone he were an enemie if he ſhould doe nothing, becauſe he ſees ſo little good come of all his trauaile. Let but (worthy Magiſtrates) the endeuour be yours, and you may with comfort leaue the ſucceſſe to God; and ſo I ceaſe, neuer ceaſing to pray for you.

Yours in all Chriſtian dutie

and ſeruice,

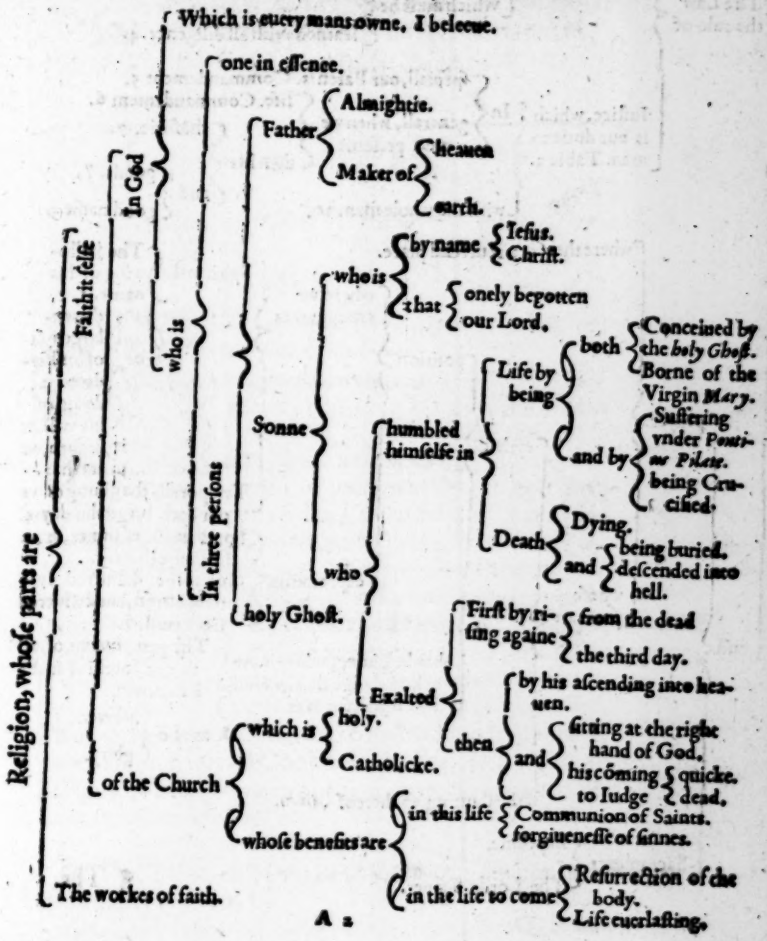
IOHN YATES.

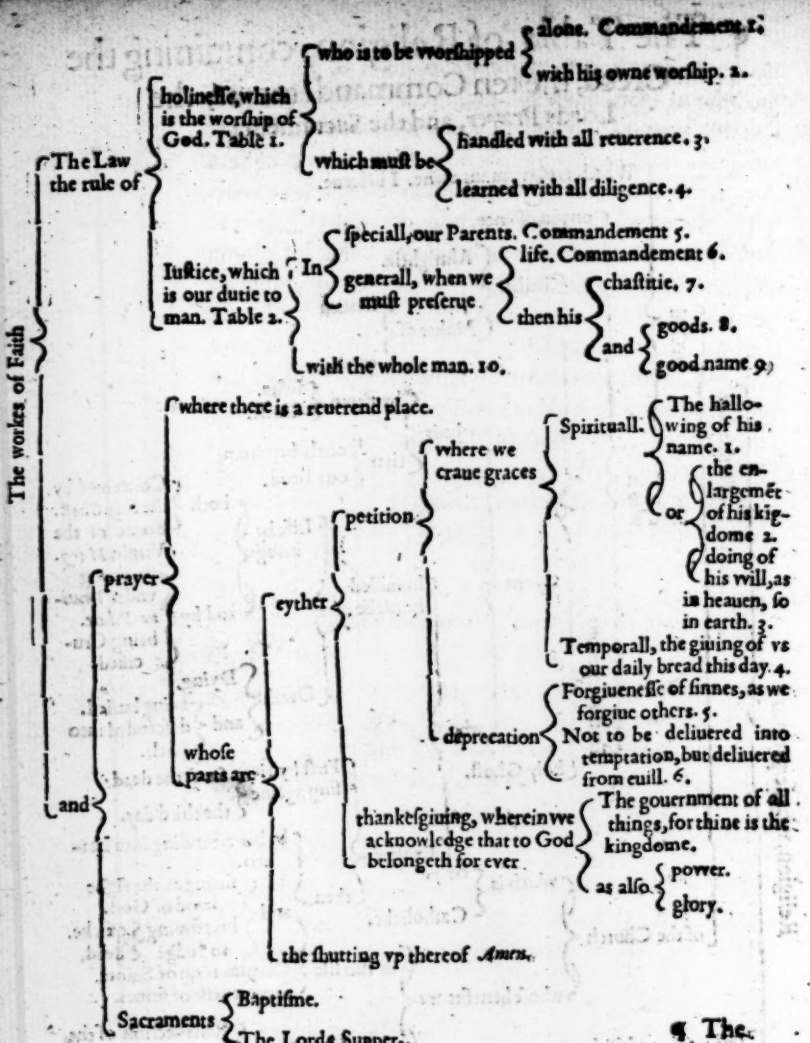
An advertiſement to the READER.

THe truth and triall of this treatiſe (carefull Reader) may I hope the better be accepted without diſtruſt or diſtaſte, becauſe it hath paſſed thorow the fire, fanne and furnace of two iudicious and learned Divines, whom for honours ſake, I am bound to mention vnto thee. The one is the Reverend and worſhipfull Mr Tho: Goad, Dr of Divinitie, by whoſe labour this worke is carefully corrected, and iudiciouſly ſupplied, where it might offend through want or weakneſſe, in any part or power of it: his ſtarres or his ſpits (that I may vſe Origens notes) haue beene welcome to this my Tractate. I expected his vnpartiall ſentence, and he hath done iuſtly to ſhut his friend out of doores, while this worke was diſcuſſed. Know therefore with me (good Reader) by whom thou haſt profited, and be thankfull. The other is Mr Alexander Richardſon, now deceaſed, to whom I haue done the office of a Chriſtian brother, in rayſing vp ſeed to the dead, to continue his name, that his memory and worth might not be put out of Iſrael. This ſkilfull Artiſt hath caſt and coyned the heads, and I would to God he had handled them before his death. Some few ſpecialties are vpon neceſſary cauſe altered, but

they are of so small moment, that they make no great breach in the body, neither in thy knowledge in viewing of the order and methode of Religion. I know if the discourse as well as the heads had proceeded from the same hand, they would haue beene more accurate and perfect. A shaft shot by the hand of a Gyant, and a childe differ much; yet will I not in a fond admiration, and apish imitation of any person make all his deeds and doctrines like the reflection of a looking glasse, to frame all thoughts and things by his shadow. This were but to catch Doterels, and shew feats of actiuitie, to deceiue the simple. Againe, if some little thing be censured in the first inventor, I hope they that loue him, will not thinke, as good friends as they deale with him, like Gnatts, which after they haue made a sweete kinde of Musicke, euermore sting before they depart. I feare not thy profit in it, if thou wilt submit both it and thy selfe to the true touch-stone, I meane the sacred Scriptures; otherwise with Perillus *thou mayest perish in thy owne inventions, and thine owne cunning at the last will fayle thee, and leaue thee as* Absolons *Mule left his rebellious Master betweene heauen and earth. Consider therefore what is said, and the Lord giue thee vnderstanding in all things, that thou mayest be no lesse wise, then good. Amen.*

¶ The Table of Religion, containing the Creed, the ten Commandements, the Lords Prayer, and the Sacraments.




The works of Faith
The Law the rule of
holinesse, which is the worship of God. Table 1.
who is to be worshipped
alone. Commandement 1.
with his owne worship. 2.
which must be
handled with all reuerence. 3.
learned with all diligence. 4.
Iustice, which is our dutie to man. Table 2.
In
speciall, our Parents. Commandement 5.
generall, when we must preserue
life. Commandement 6.
then his
chastitie. 7.
and
goods. 8.
good name 9.
with the whole man. 10.
and
prayer
where there is a reuerend place.
whose parts are
eyther
petition
where we craue graces
Spirituall.
The hallowing of his name. 1.
or
the enlargemẽt of his kingdome 2.
doing of his will, as in heauen, so in earth. 3.
Temporall, the giuing of vs our daily bread this day. 4.
deprecation
Forgiuenesse of sinnes, as we forgiue others. 5.
Not to be deliuered into temptation, but deliuered from euill. 6.
thanksgiuing, wherein we acknowledge that to God belongeth for ever
The gouernment of all things, for thine is the kingdome.
as also
power.
glory.
the shutting vp thereof Amen.
Sacraments
Baptisme.
The Lords Supper.

¶ The.

The Catechisme defined, and distributed.

CHAPTER I.

Of Faith in God.

Question.

WHat inducements to Religion are prefixed before your Catechisme?

Answere.

Foure; first, the giuing vp of my name to God in Baptisme, and that in the dreadfull name of Father, Sonne, and holy Ghoſt. Secondly, that being not able to giue it vp my ſelfe, it was done by others, according to the auncient cuſtome of the Church, ever conioyning *Baptiſme* and *confeſſion* together, *Math.* 3. 6. *Aug. epiſt.* 24. Papiſts would haue it to contract ſpirituall kindred, but ſurely it maketh honeſt loue amongſt neighbours. Thirdly, they that gaue it vp for me, did promiſe in my name, that I ſhould liue according to Religion. Fourthly, I beleeue in conſcience, that I am bound to performe what they haue promiſed. Thus becauſe I am Gods, and bound to him by ſureties, vowes, promiſes, and Conſcience it ſelfe, It is my dutie being now come to yeares of diſcretion, to learne to beleeue in him, and obey him.

Q. *What then is Religion?*

A. It is the *acknowledgement* of the truth, which is after godlineſſe, *Tit.* 1. 1.

Q. *What are the parts?*

A. *Faith* and *workes*; the summe of the one is contained in the Creed: of the other, in the ten Commandements, Lords Prayer, and the Sacraments. *Tit.* 3. 8.

Q. *What is Faith?*

A. A confidence in God, grounded vpon knowledge, *Ioh.* 16. 30. *We know and by this beleeue.*

Q. *How is faith grounded vpon knowledge?*

A. In regard of *God* and his *Church*: the maker of the Covenant, and the people with whom it is made, *Ier.* 31. 33.

Q. *How in respect of God?*

A. As we beleeue in *one God*, and *three persons* for our happinesse, *Ioh.* 14. 1.

Q. *How in one God?*

A. In respect of *nature*, essence, and being. *Deut.* 4. 35.

Q. *How in three persons?*

A. Three in regard of *diuine relation*, or reall respects in that one most pure essence, *Math.* 28. 19.

Q. *What is the essence?*

A. That whereby God is of himselfe, the most absolute and first *being*, Isa. 41. 4.

Q. *What is a person?*

A. That one pure God, with the *relation* of a Father, Sonne, and holy Ghost, 1 *Ioh.* 5. 7.

Q. *Doth the relation adde any thing to the essence?*

A. Nothing but respect or relation, as *Abraham* the Father of the faithful hath the same nature as he is a Father and as he is a man.

Q. *What is the Relation?*

A. It is either to *send* or be *sent*, and both these are done either by nature, or counsell. *Ioh.* 15. 26. the spirit proceedeth from the Father and Sonne by nature, and is sent to vs by counsell.

Q. *Is there no other Relation?*

A. Yes; either to *beget*, or be *begotten*, and the Father begets his onely Sonne by nature, and the rest of his children

dren by Counsell. *Heb.* 1. 3. *Iam.* 1. 18. A man having the relation of a Father is said to beget Children by nature, or counsell, as adopted children are freely begotten, not of the bodie but the will. *Iam.* 1. 18. *Of his owne will begat he us*, not so his onely Sonne, who is as naturall to his Father, as burning to the fire, and as *Isaac* to *Abraham*.

Q. *What then is the first person?*

A. God the Father, who by *nature* begets his Sonne, and by his *counsell* creats the world. *Heb.* 1. 2. 5.

Q. *What is the propertie of the Father?*

A. To *beget*, and not to be begotten. *Ioh.* 3. 16.

Q. *What is his manner of subsisting?*

A. To be the *first person*, for, the begetter is before the begotten, and yet being Relatiues they are together in nature, for no man is a Father before he haue a sonne, though in order the Father be first.

Q. *What is the Fathers worke?*

A. *Creation*; for, I belecue in him as maker of heauen and earth: and the reason is, because he is the first person, to whom the first worke belongs.

Q. *What is Creation?*

A. A worke of the Father, who of himselfe by his sonne and spirit, makes the *world* of nothing, exceeding Good, *Gen.* 1. 31. *Heb.* 1. 3.

Q. *What is giuen to the Father in respect of Creation?*

A. *Almightie power*; for, the Father in himselfe is pure act, which act is power as it may be felt of his creatures, which are in power to be.

Q. *What is omnipotencie?*

A. It is that whereby the Father is able to doe all that he doth, and more then he doth, if it contradict not his owne nature, or the nature of things.

Q. *How is Creation deuided?*

A. Into *heauen* and *earth*. Gen. 1. 1.

Q. *What meane you by heauen?*

A. The third heauen, with the Angels, both which were made perfect in the very first beginning of time. *Gen.* 1. 1.

Q. *What*

Q. *What meane you by earth?*

A. All that *matter* which was closed and compassed about with the third heauen, and was made at the same instant with it to prohibite & keepe out vacuitie, or emptinesse, and fill vp the whole compasse of it, otherwise the parts of themselues would haue fallen together to haue kept out that enemy of nature. *Gen.* 1. 1.

Q. *Are we to vnderstand no more by earth then that first matter?*

A. Yes, wee are to vnderstand the forming of it into the foure elements, *fire*, *ayre*, *water*, and *earth*; as likewise the filling of it and them with *inhabitants*, both aboue and below: as also the *prouidence* of the Father in preseruing and gouerning of them all to their ends and vses: for the Father carries the worke according to his proper manner of working, vntill we come to Redemption, and there the Sonne takes it vpon him in a peculiar manner.

Q. *What is the second person.*

A. The Sonne, who is begotten of the Father by nature, and by counsell redeemes *mankind.*

Q. *What is the Relatiue propertie of the Sonne?*

A. To be *begotten*, Heb. 1. 5.

Q. *What is his manner of subsisting?*

A. To be the *second person* in order, not in nature, for the begotten in relation is naturally as soone as the begetter.

Q. *What is his worke?*

A. *Redemption*, Ephes. 1. 7.

Q. *What is Redemption?*

A. It is a *satisfaction* made to the Iustice of God the Father for Man by a Redeemer.

Q. *Who is the Redeemer?*

A. *Iesus Christ*, his onely Sonne our Lord.

Q. *Why call you him Iesus?*

A. Because he is a *Sauiour of his people from their sinnes.* Math. 1. 21.

Q. *Why*

Q. *Why Christ?*

A. In regard of his *offices*, as he is anointed our *King*, *Priest*, and *Prophet*. Psal. 45. 7. Luk. 4. 18. Act. 4. 27. *and* 10. 38.

Q. *Why his onely Sonne?*

A. Because the Father can haue no more sonnes by *nature* but one.

Q. *Why our Lord?*

A. By the right of *Redemption*. Rom. 14. 9.

Q. *How is our Redemption wrought?*

A. By the *humiliation* and *exaltation* of the Sonne of God. *Luke* 24. 26.

Q. *What be the seuerall degrees of his humiliation?*

A. *Seuen*; There be some others left out of the Creed; but these expressed are the principall.

Q. *What are they?*

A. 1. His *conception*; 2. his *nativitie*; 3. his *passion* vnder *Pilate*; 4. his *crucifying*; 5. his *dying*; 6. his *buriall*; 7. his *descent* into hell.

Q. *What are meant by all these?*

A. That Christ must not onely satisfie in generall, but that he must passe through the *degrees* of our sorrowes, and beare our afflictions. *Isa.* 53. 4. 5.

Q. *What be the seuerall degrees of his exaltation?*

A. *Foure*; which are his *Resurrection*, *Ascension*, *Sitting at Gods right hand, and returne to Iudgement*. As in his humiliation he tooke our receits, and tasted the bitter potion for vs, so all Physicke being ended of that kinde, he giues vs his receits of *Redemption*, Ephes. 1. 7. *Iustification*, Rom. 3. 24. *Reconciliation*, Colos. 1. 20. *Sanctification*, 1 Pet. 1. 2. *Entrance into glory*, Heb. 10. 19. These are Cordials for vs, and for him after all his penall receits.

Q. *What is the third person?*

A. The holy Spirit, who *by nature* proceedeth from the Father, and the Sonne, and *by counsell* applyeth Christ to the Church, and euery member thereof, the Father being the first person elects, the Sonne redeemes, and the Spirit

ſanctifies. *Ioh.* 14. 26. *and* 15. 26, *Rom.* 8. 16. 1 *Cor.* 2, 12. *Ioh.* 3. 5. 2 *Cor.* 1. 21, *Rom.* 8. 23.

Q. *What is his Relatiue propertie?*

A. To *proceede*. Vnderſtanding begets an Image of it ſelfe, and loues it, and ſo from the beſt vnderſtanding to the beſt obiect of it, proceedes a mutuall loue. The begetter loues the begotten, and the begotten loues the begetter, and their loue is equall to themſelues, and proceedes from them both, and to vs. The *will* of the Father, by the *wiſedome* of his Sonne, and power of his good Spirit is ſayd to doe all.

Q. *What is his manner of ſubſiſting?*

A. To be the *third perſon* in order, for proceeding from two, he muſt needs be the third, and yet in nature as ſoone as either of them; for the louers and the loued, are Relatiues, and therefore together in nature.

Q. *What is his worke?*

A. *Application*, or *Sanctification*, Epheſ. 5. 26. 27. The Sonne hauing prepared the remedie, leaues it to be applyed by the Spirit, *Ioh.* 16. 7.

CHAPTER II.

Of the Faith of the Church.

Hitherto of Faith in God.

Queſtion.

WHat is the *Faith of the Church*?

Anſwere.

Whereby beleeuing in God, we alſo beleeue, that wee are of the *Church*, and made partakers of all good things promiſed vnto it.

Q. *What is the Church?*

A. *The number of all thoſe that are applyed to Chriſt by the ſpirit*; Now as this vnion is made by faith, it is called the *militant* Church, as by viſion, the *triumphant*.

Q. *Why*

Q. *Why is it called holy?*

A. Because it is an holy Societie of *Saints*, in regard of the Spirits worke. 1 *Pet.* 2. 9. *Reu.* 11. 2. *and* 21. 19.

Q. *Why Catholicke?*

A. Because it is *vniuerſall*, in reſpect of all *times*, *perſons*, and *places*, a familie both in heauen and earth. *Math.* 26. 13. *Epheſ.* 3. 15. 1 *Ioh.* 2. 1. *Reu.* 7. 9.

Q. *What are the beneſits God beſtoweth vpon it?*

A. Two in this life, as the *communion* of Saints, and *remiſſion* of ſinnes: and two in the life to come, as the *reſurrection* of the body, and *life euerlaſting*, Lamen. 3. 23. Pſal. 68. 19. Col. 1. 5. and 3. 3. 4. 1 Ioh. 3. 2.

Q. *What is the communion of Saints.*

A. It is our communicating with God, and the godly, both in *grace* and *glory*, or that fellowſhip that wee haue with Chriſt our head, and all his members. *Pſal.* 16. 5. & 73. 26. *Iſa.* 55. 1. *Act.* 4. 32. *Gal.* 6. 10. *Epheſ.* 4. 3. 4. 5. 6. *Heb.* 10. 24. *Phil.* 2. 1. 2. 1 *Cor.* 10. 16. *Reue.* 3. 18. *and* 6. 20.

Q. *What is the remiſſion of Sinne?*

A. It is a worke of mercy, whereby the *Father* being offended, and reconciled by his *Sonne*, doth witneſſe to our conſciences by his *holy Spirit*, that all our ſinnes are diſcharged, and that we are graciouſly receiued againe into his fauour. *Iob* 33. 27. 28. 1 *King.* 8. 47. *Hoſ.* 14. 2. *Iſa.* 33. 24. *and* 62. 11. God in forgiuing our ſinnes doth both couer and cure them. 1 *Ioh.* 1. 9.

Q. *What is the reſurrection of the body?*

A. It is a ſtanding vp from the dead, by the power of *Chriſts reſurrection*, whereby our corruptible bodies are made incorruptible, and filled with all glory and excellencie, *Iob* 19. 25. 26. *Ioh.* 5. 28. *Act.* 3. 19. 1 *Cor.* 15. 42. 43. 2 *Cor.* 5. 1. *Heb.* 11. 35.

Q. *What meane you by life Euerlaſting?*

A. That moſt bleſſed and happie eſtate in which all the *Elect* of God ſhall raigne with Chriſt their head in the third heauen, after this life, and after the day of iudge-

ment, and that both in body and ſoule for euer and euer. *Pſal.*16.11.*Iſa.* 64.4.*Ioh.* 17.20.21.1 *Cor.* 2.9.*and* 13.12. *and* 15.28.2 *Cor.*12.4.*Phil.* 3.21.*Reue.*21.22.*and*22.2.

CHAPTER III.

Of good Workes.

Hitherto of Faith.

Queſtion.

VVHat *are the workes of Faith?*

Anſwere.

That *ready act* of faith to doe as we are bidden. *Rom.* 6. 16.1 *Sam.*12.25.*Iam.*2.14.17.*Ioh.*14.15.1 *Theſ.*1.3.*Tit.*3. 1.8. Q. *How are theſe workes deuided?*

A. They are either our *walking* with God, or *conferring* with him, or *receiuing* from him.2 *Cor.*7.1.*Phil.*1.6.2 *Theſ.* 1.11.*Heb.*6.17.18. Faith bids the cleanſed, goe away and ſinne no more, but walke after the Spirit, it prouokes to prayer, and giues vs full confirmation of Gods loue.

Q. *What is our walking with God?*

A. It is our due *obſeruation* of his lawes in all our wayes. *Pſal.* 119.6.

Q. *What is the law of God?*

A. The *rule* that God hath preſcribed vs, for the holy performance of all our actions. *Iſa.*8.20.*Rom.*2.15.*&* 7.7.

Q. *How is the Law diſtributed?*

A. It is either concerning the *worſhip* of God, or *loue* of our neighbour, *Mark.*12.29.30.31.

Q. *What is the firſt Commandement, concerning the worſhip of God?*

A. *Thou ſhalt haue no other Gods before my face.* Gen.39.9. Iob 31.23.24. Pſal. 112.1. Pro.3.5. Iſa. 8.13. and 51.12. Hab.1.16. Luke 12.45. Phil. 3.19. Coloſ. 3.5.

Q. *What is the ſumme of this precept?*

A. The hauing of the *true God*, and him alone, and that with the whole man, in the beſt of all his powers.

Q. *What*

Q. *What is the ſecond Commandement?*

A. *Thou ſhalt not make to thy ſelfe any graven Image.* Exod. 20. 4. 5. 6. Pſal. 44. 21. and 106. 35. 39. Deut. 4. 12. Iſa. 42. 2. Hoſ. 14. 8. Hab. 2. 18. Math. 15. 9. 1 Ioh. 5. 21.

Q. *What is the ſumme hereof?*

A. That we worſhip God with his *owne worſhip*, and not our owne deuiſes.

Q. *What is the third Commandement?*

A. *Thou ſhalt not take the name of the Lord thy God in vaine. &c.* Deut. 28. 58. Pſal. 5. 16. 17. Dan. 4. 34. Math. 6. 9. Rom. 11. 33. 1 Tim. 6. 1.

Q. *What is the ſumme thereof?*

A. Due *reuerence* to be ſhewed in the worſhip of God.

Q. *What is the fourth Commandement?*

A. *Remember thou keepe holy the Sabboth day, &c.* Neh. 13. 15. to 22. Exod. 20. 8. 9. 10. 11. Iſa. 58. 13. Ier. 17. 27. Reu. 1. 10. Q. *What is the ſumme of this law?*

A. All *diligence* in publique Prayer to God, and in learning the will of God, eſpecially vpon his owne day.

CHAPTER IIII.

Of Charitie.

Hitherto of *holineſſe* in the firſt Table.

Queſtion.

WHat is that Iuſtice *that we owe to our neighbour?*

Anſwere.

That we doe to him, as we would he ſhould do to vs. Mark. 12. 31. Q. *What is the firſt Commandement of this Table?*

A. *Honour thy father and mother, &c.* Exod. 20. 12.

Q. *What is the ſumme thereof?*

A. Due reſpect to our *ſuperiours, inferiours,* and *equalls,* to honour all according to their place and degree.

Q. *What is the ſecond precept?*

A. *Thou ſhalt not kill.* Exod. 20. 13.

Q. *What is the ſumme of it?*

A. *Preſeruation* of life, as farre as may ſtand with the

good of the Church, and Common wealth.

Q. *What is the third Commandement?*

A. *Thou shalt not commit adulterie*, Exod. 20. 14.

Q. *What is the summe of it?*

A. *Chastitie*, both inward and outward, in affection and action.

Q. *What is the fourth Commandement?*

A. *Thou shalt not steale*, Exod. 20. 15.

Q. *What is the summe of it?*

A. *Iustice* and *equitie*, a vertue that readily giues euery man his owne.

Q. *What is the fift Commandement?*

A. *Thou shalt not beare false witnesse, &c.* Exod. 20. 16.

Q. *What is the summe thereof?*

A. *Truth*, and our testimony thereunto as often as it shall lawfully be required.

Q. *What is the sixt Commandement?*

A. *Thou shalt not couet*, Exod. 20. 17.

Q. *What is the summe thereof?*

A. *Contentment*, and *resistance* against all concupiscence.

CHAPTER V.

Of Prayer.

Hitherto of the Law.

Question.

WHat is *Prayer*?

Answere.

It is a *moning* of God the Father, in the name of his Son, by the power of his Spirit, with things agreeable to his will. *Rom.* 8. 27. *Ioh.* 16. 23.

Q. *Where is the summe of this contained?*

A. In the *Lords Prayer*.

Q. *How is that diuided?*

A. Into a *Preface*, the *Petitions*, and the *conclusion*.

Q. *What*

Q. *What is the Preface?*

A. It is the *preparation* of the heart in comming to God; for, as we are to come with boldnesse, so must wee also come with reuerence of his Maiestie that filleth the heauens, *Psal.* 26. 6. *and* 115. 3. *Eccl.* 5. 1. *Isa.* 66. 1. *Luk.* 15. 18.

Q. *What are the words?*

A. *Our father which art in heauen.*

Q. *How are the petitions deuided?*

A. They either concerne *God*, or our selues.

Q. *How many concerne God?*

A. Three

Q. *How are they deuided?*

A. They either concerne his *Glory*, or the *meanes* of it.

Q. *Which is the petition concerning his Glory?*

A. *Hallowed be thy name.* Where we desire, that God in his nature, attributes, word, and workes, may be sanctified by vs, *Leu.* 10. 3. *Ezek.* 38. 23. *Act.* 12. 23.

Q. *What are the petitions concerning the meanes of his Glory?*

A. Two; The comming of his *kingdome*, and the doing of his *will.*

Q. *What is meant by thy Kingdome come?*

A. That the *kingdome* of our Lord Iesus Christ, both by the inward working of his spirit, and also by the outward meanes, may be enlarged daily, vntill it be perfected at the comming of Christ to Iudgement. *Psal.* 122. 6. *Isa.* 62. 7. *Rom.* 14. 17. 2 *Thes.* 3. 1. 2 *Tim.* 4. 8. *Rev.* 22. 20.

Q. *What is meant by the doing of Gods will vpon earth, as it is done in heauen.*

A. That all *obedience* be giuen to God in the most holy and heauenly manner, *Psal.* 86. 11. *and* 119. 36. *Mal.* 1. 6. *Act.* 24. 16. *Rom.* 8. 29. 1 *Thes.* 4. 3. And for want of exact performance, daily prayer for pardon, with a complaining of our wants. *Psal.* 143. 2. *Rom.* 7. 18.

CHAPTER

CHAPTER VI.

Of requests for our selues.

Hitherto of blessings concerning our sanctification of Gods name, comming of his kingdome, and performance of his will.

Question.

WHat blessings concerne our selues?

Answere.

Either such as concerne *this life*, *or a better*; the bodie, or the soule.

Q. *What is the petition for this life?*

A. The giuing of vs our *daily bread*, that is, that God would prouide for vs all things conuenient for this life, walking faithfully in our vocations, and in all things submitting to his heauenly will, and good pleasure. *Psal.* 37. 5. *Prou.* 10. 22. *and* 16. 3. *and* 30. 8. *Hag.* 1. 6. 1 Tim. 6. 8.

Q. *What are the petitions for a better life?*

A. In regard of the *present*, forgiuenesse of sinne, and for *future* deliuerance out of all temptations that may any wayes draw vs to sinne.

Q. *What meane you by the first?*

A. That all our sinnes may be forgiuen, and neuer laid to our charge, either to condemne vs here, or to confound vs hereafter, and that most freely in Iesus Christ, and as we heartily forgiue them that haue offended vs, wherewith goeth an *humble confession* of them to God. *Psal.* 40. 12. Luke 11. 4. 1 Ioh. 1. 9. *Confession* and *deprecation* must goe together.

Q. *What meane you by the second?*

A. The not leading or leauing of vs in temptation, but his most gracious and mercifull deliuerance of vs out of them

them all; and in this requeſt, we either lament our eſtate to God, or complaine of the wicked who moleſt vs. *Deut.* 8. 2. *and* 13. 3. 2 *Chron.* 32. 31. *Pſal.* 13. 2. *and* 55. 2. 3.

Hitherto of Petition.

Q. *What is thankeſgiuing?*

A. A *grateſull acknowledgement* of all the benefits of God, and aſcribing vnto him dominion, power, and glory, for euer and euer, *Amen.* And this is the ſweet concluding of all our Prayers. 1 *Chron.* 29. 11. *Pſal.* 29. 2. 9. 2 *Cor,* 1. 20. *Phil.* 4. 6.

CHAPTER VII.

Of Sacraments.

Queſtion.

NOw we come to the celebrating of a Sacrament; *what then is it.* Anſwere.

It is a ſeale of righteouſneſſe by faith, Rom. 4. 11.

Q. *What are the kinds?*

A. Two; *Baptiſme,* and the *Lords Supper.* Mat. 26. 26. and 28. 19. Gen. 17. 11. 12. Rom. 4. 11. 1 Cor. 10. 1. 2, 3. 4.

Q. *What is Baptiſme?*

A. A Sacrament of our *entrance* into Chriſtianitie, or of our ingrafting into *Chriſt.* Act 8. 12. 38.

Q. *What is the outward ſigne?*

A. Water, with the ſprinkling of it in the Name of the Father, Sonne, and holy Ghoſt.

Q. *What is ſignified by it?*

A. The waſhing away of our ſinnes, and preſenting of vs holy to God the Father.

Q. *What is the Lords Supper?*

A. A Sacrament of our *continuance* in Christianitie, or our daily growing vp with Christ, 1. *Cor.* 11. 23.

This memorable *Banquet*, proportioned in the *outward Elements and inward Graces.*

Q. *How doe the outward Elements teach the outward man?*

A. Either in *themselues*, or *their vses.*

Q. *How in themselues?*

A. Both for *substance* and *qualitie.*

Q. *How for substance?*

A. As the *bread* is the staffe of life, and as the *wine* glads the heart of man.

Q. *How in their qualities?*

A. As they are *common* and *sensible*, sensible, to the *eye* and *eares*, *feeling*, *smelling*, *tasting.*

Q. *How in their vse?*

A. Either as they are handled by the *minister*, or by the *receiuers.*

Q. *How by the Minister?*

A. *First*, in setting them apart. *Secondly*, in blessing of them. *Thirdly*, in breaking of the bread, & powring forth of the wine. *Fourthly*, in deliuering them to the Communicants.

Q. *How by the receiuers?*

A. First, by *taking* the bread and drinking the wine. Secondly, by *digesting* of them: first, in the stomacke, then in the liuer; lastly, in euery part, whereby they are made powerfull to humane duties.

Q. *How doth all this teach the inward man in respect of grace?*

A. In proportioning them to Christ, both in *himselfe*, and in his *vse.*

Q. *How in himselfe?*

A. Both in his *nature* and *qualitie.* Q. *How*

Q. *How in his nature?*

A. As his *body* is the bread of life, whereof whoſoeuer taſteth ſhall neuer hunger, and his *bloud* is drinke indeede, that for euer makes glad the heart and ſoule.

Q. *How in the qualitie?*

A. As his bodie and bloud were *common* with ours in all things (ſinne onely excepted) and that he is made *ſenſible*, both to the eare bored by the Spirit, the eye anointed with eye-ſalue, and to the feeling of the ſanctified affection, alſo to the ſmelling of ioy, and taſting of the hungry ſoule.

Q. *How in the vſe?*

A. Either as he is appointed of the *Father*, or receiued of *vs*.

Q. *How of God?*

A. *Firſt*, as he is called to this worke. *Secondly*, indued with grace. *Thirdly*, as his body is crucified for vs, and his bloud powred out for the waſhing of our wounds. *Fourthly*, as he is deliuered and giuen to euery beleeuer.

Q. *How receiued of vs?*

A. Firſt, he is taken by the *hand of faith*, and his bodie is fed on by *meditation*, and his bloud ſpiritually drunken to waſh our ſoules, then he is digeſted, firſt, in the *vnderſtanding*, and then in the *will* and *affections*; and laſtly, diſtributed to euery faculty, both of body and ſoule, by which wee are made able to euery good word and worke, which is the happy life of euery Chriſtian.

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ERRATA.

Some faults escaped in Printing, which I intreat thee courteous Reader to correct; the *materiall* ones are these following.

PAge 2. line 33. *weakned* for *wakened*. p. 6. l. 1. *our* for *the* p. 7. l. 3. *at* for *as*. p. 22. l. 8. *our conuersion* for *our conuersation*. p. 43. l. 7. *to it selfe* for *in themselues*. p. 64. 7. *most excellent* for *the most excellent*. p. 73. l. 36 *deadly* for *dead*. p. 149. l. 32. *as diaptron* for *as a diaptron*. p. 153. l. 34. *flie* for *shie*. p. 189. l. 16. *found* for *sound*. p. 200 l. 33. *art* for *aft*. p. 223. l. 3 take out *other*. p. 232. l. 3. *require* for *acquire*. p. 256. l. 32. *fit* for *vnfit*. p. 263. l. 29. *embatement* for *embasement*. l. 34 *rigorous* for *vigorous*. p. 262 13. *receiued* for *reviewed* p. 266. l. 12. *authenticall Ierome* for *authenticall Ierome*. p. 268 l. 5. *babes* for *baggs*. p. 292. l. 24. *ouercome* for *ouercon.it*.

A MODELL OF DIVINITIE, CATECHISTICALLY Composed.

CHAPTER 1.

Of Religion.

Question.



IS there any thing that is called Religion?

Answere.

Rom. 2. 14. The Gentiles which have not the Law, doe by nature the things contained in the Law: they having not the Law are a law unto themselues, which shew the effect of it written in their hearts, their Conscience also bearing witnesse, and their thoughts accusing one another, or excusing. Let *Pilate* heare of a God and he will feare, *Ioh. 19. 18. Felix*, of judgement, and hee will tremble, *Act. 24. 26.* So powerfull is conscience, to put backe the swellings of the

proudest *Iordan. Iosh.* 3. 19. And dare boldly tell euery man, as that stout and resolute *Tragedian* told proud *Pompey*; the time shall come wherein thou shalt fetch many a deepe and deadly sigh, and sorrow desperately, because thou sorrowedst no sooner. It is the demand of Nature it selfe, What shall we doe to haue eternall life? and because Natures meanes are not able to resist the force and feare of death; no people so sauage, which hath not thought vpon some supernaturall helpe, though ignorance haue cast them vpon superstition, &c. Oh, that the miserable estate of others which wander in darkenesse, and wote not whither they goe, could giue vs vnderstanding hearts, worthily to esteeme the riches of the mercy of God toward vs, before whose eyes the doores of the kingdome of heauen are set wide open. Should we offer violence vnto it? it offereth violence vnto vs, and we gather strength to withstand it. It is the fault of corrupt nature, and not the least, that as she hath dimme eyes, so they are for the most part, euen in the best things, exceedingly misplaced. She lookes still, either forward to the obiect she desireth, or downeward to the meanes she vseth; neuer turning her eyes either backward, to see what she is, or hath beene; or vpward, to view the true cause of her good. Alas! What a little sparke, and poore peece of *Adams* old ingenuitie is left aliue in vs, like one of *Iobs* messengers, to beare witnes of our great losse, and what diuine light is extinguished in vs? It can bring vs to the obiect of our confusion, vnable to shew vs the least glimpse of the obiect of our consolation. O foolish reason, how sharpe art thou to see thy mischiefe? and yet how blunt, how blind art thou to foresee it? O poore remnant of pietie, onely so much goodnesse left, as to make vs languish in our owne euill. How are we weakened, how are we weakened by these relicks of right reason? not to see our misery, that wee may implore Gods mercy, but despairing in both, as if wee were banished from our right wits, cast our selues more violently into the iawes of the Prince of hell. O curst & accursed wits, that for ease, each the-

the poore sinner, either to drinke downe his damnation with a greedie swallow, or else through horror to choake himselfe with his owne morsels. Conscience is not alwaies lowd and clamorous, neither are the deadliest enemies euer vp in armes against vs: yet with still murmurings and secret twitches it bewrayes his mislikes, and for want of true peace euermore workes priuie and hidden vnquietnes in the heart. There is a lamentable and odious disease, called *Ileos*, or *miserere mei Deus*. Nature in expelling superfluities, contracts and gathers it selfe from aboue downeward, but being often and againe hindred by *inflamation*, *epilation*, and *exulceration*, the *fibres* doe from below gather themselues vpwardes against nature, and by a *periſtaltick* motion sends backe with violence the excrements by the mouth. So diligent and circumspect is nature to vnburden it selfe: so conscience that from aboue would worke vpon the will & affections, being hindred; gathers it selfe from below, euen from hell it selfe, and finding the sinner secure, makes him miserable, and leaues him desperate. Goe too yee Miscreants of matchlesse mischiefe, monsters of men, and all ye brethren of the sword, earue to your selues the largest morsels of sinnefull pleasures, and with your most able gorges of *Chimerell consciences* swallow and digest them; yea, with the same hands, embrued in blood, receiue the body of your Sauiour, and make him bleed againe with your sinnes: yet I beleeue *all will be bitternesse in the end*, and howsoeuer you cheere vp your selues, and satiate your mindes with these *huskes of pleasure*, yea, cry out, we haue liued the onely royall and ioviall life in the world; yet you shall neuer perswade me that your hearts do laugh with your faces. Such vanities may shake the *splene*, the conscience they cannot comfort, be assured, the kindest curtesies of sinne, like a bemired dogge, doe but defile you with fawning, and leaue you worse for intermedling. You say you are merry & secure, I heare you well. But euery fowle that hath a seemely feather, hath not the sweetest flesh; nor euery tree that beareth a goodly leafe, bringeth forth good

fruit: glaſſe giueth a cleerer ſound then ſiluer; many things gliſter beſides gold: a gorgeous cheſt is not alwayes the ſigne of a rich treaſure; nor a faire die, of a fine threed; nor a coſtly ſcabbard, of a ſure blade: nor a merry countenance of a minde, either pleaſantly diſpoſed, or ſet at quiet. Wee may be aſſured many a mans heart bleedeth when his face counterfeits a ſmile. Wee ſee how ſome will laugh at the beating of their heads againſt ſtone-walles. Yea, but then they are mad, you will ſay; true, but not ſo dangerouſly mad, as they who will ſmoothly ſmile at the ſatisfiing of their ſinnefull deſires. *Glow-wormes* in the night may make a fiery and lightſome ſhew, and yet preſſed are nothing but a lumpe of crude & cold moyſture; ſo the lampe of the wicked in the night of his ignorance may gliſter, but it is ſoone put out by the preſſing convulſions of a diſtempered conſcience. Doe your worſt (you deſperate ſinners) peck out your eyes, or ſuffer the Deuill to ſeize on them and you, as Rauens doe on ſicke ſheepe, that hauing plucked out their eyes, deuoure their fleſh: yet your conſciences ſhall not be ſhifted off. You may runne from your ſelues, and the ſoule may flie from your bodies: but your conſciences will not part from your ſoule, nor ſinne from your conſciences. The mute, dumbe, and deafe Deuill charged by Chriſt, found a tongue, (*Mark.* 9. 26. ſo ſhalt thou before thou be diſcharged of thy ſinne. Quench, and quell the heart of thy heart, roule vpon it the irremoueable ſtone of hardneſſe of heart, ſeale it vp in the graue of obliuion, till with *Lazarus*, (*Ioh.* 11. 39.) it be growne vnſauory, and would ſtink with ſtirring: Yet ſhalt thou not want a witneſſe from the dead, to tell thee of a iuſt God, a holy Religion, and a fearefull damnation, euen in that thou knoweſt not wherefore thou were borne, 2. *Theſſ.* 1. 8. Oh then that it would pleaſe God, to giue vs that true wiſedome that hath both cleere eyes, and right ſet, that wee might ſee further then the dimme eyes of nature are able to reach, that we might vnderſtand wherefore we are borne, and know that inuiſible hand, that by moſt happie rules

directs

directs all things to their ends. Iust is it with thee (O Lord) to with-hold what thou wouldest giue, and curse that which thou bestowest, because we abuse the very light of nature. *Rom.* 1. 24. yea, trample vpon it with daily sins, as men doe the engrauings of Monuments with durtie shoes, till nothing be left legible. We must not therefore presume much vpon an appeale to a blinded conscience, onely it may force and fasten this vpon vs, by way of conclusion: first, that man is made, secondly, made for an end, thirdly, an end better then himselfe, fourthly, which end is God, fiftly, which God he is to serue, sixtly, serue by a rule: lastly, which rule is Religion.

Q. *But doth God require it?*

A. Mal. 1. 6. *A sonne honoureth his father, and a seruant his master, if I therefore be a father, where is my honour, and if I be a master, where is my feare?* Mic. 6. 8. *Hee hath shewed thee (O man) what is good, and what the Lord requireth of thee, &c.* Whatsoeuer then may be our leuell, God must be our scope, at whom in all our affaires we must chiefely ayme. O then let not the thought of this last end, bee the least end of our thoughts: we must neuer thinke our selues in good case, so long as we are vnwilling to thinke of our God, who is infinitely good, not onely comprehending, but exceeding the perfections of all things, and therewith also the last end of humane desires, and perfect rest of the reasonable soule. All the springs and brookes of our best affections must runne into this maine, neither must we suffer the least riveret to be drayned another way, onely this must be our care; that neglecting the counsels of flesh & bloud, we learne to depend vpon the commission of our Maker, not daring to attempt any action before we haue his warrant, least it be said vnto vs, *who required these things at your handes?* Isa. 1. 12. No action is good without Faith, and no faith is good without a word. The *Centurion*, when he would describe his good seruant in the Gospel, sayes no more of him but this, *I bid him doe this and he doth it.* And the chosen vessell giues an euerlasting rule: *His seruants we*

are to whom we obey. Rom. 6. 16. So that our seruice we owe to our end, is briefely nothing else, but a readinesse to doe as we are bidden. All arts serue but two ends immediately, *God* and *man*, and from them both, take their denominations, of *Diuinitie* and *humanitie*. Say now to thy selfe, how haue I liued, or rather not liued, consuming precious dayes in time eating vanities? Thou art an exquisite humanist; but such wisedome and knowledge will *increase sorrow and griefe*. Eccl. 1. 18. till thou come to the conclusion. *Eccl.* 12. 13. And if grace scorne not to learne of nature, as *Moses* refused not the good counsell of a *Midianite*, then as humane knowledg brings all things to thee; so let diuine, bring thee vnto God. If God preserue all for thee, for whom then doest thou reserue thy selfe? What for gold, or some *Herodias*? Canst thou offer God or thy selfe a greater indignitie? Are all Arts (Philosophy bearing witnesse) *diuine* or *humane*, and the one subseruient to the other? How then can we make the creature our standing marke, and not so much as roue at the Creator? Shall humanitie teach thee what is good for thy selfe, and not diuinitie how thou art good for God, or else for nothing? For shame reckon that the greatest part of thy life, is the least part wherein thou hast liued; for all is spent in vaine, that helpes not to obtaine thy last end. From hence forward recouer, and recollect thy selfe, before thou goe hence, and be no more. And if the excellencie of humane Arts exclude all meane and mediocritie, thinke no extasie high enough for the obtaining of Diuinitie. We must not like sullen lades lie vnder our burdens, but reuiue our spirits, and with a maine and manly courage encounter all doubts and difficulties.

Q. *But how shall we know it?*

A. Psal. 34. 11. *Come children hearken vnto me, and I will teach you the feare of the Lord.* Knowledge is easie to him that hath a desire to vnderstand, plaine and right, if wee seeke after it as worldlings doe gold, *Pro.* 14. 6. and 8. 9. and 2. 4. 5. The Mine and Mint of true happinesse is

plainely

plainely and plentifully chalked out vnto vs in the holy Scriptures. Nothing remaineth but that I call vpon you, as *Chrysostome* did of old, *Haste O yee worldlings, get you Bibles. Hom. 9. in Epist. ad Coloss.* Here lie those glorious heapes, which may eternally enrich vs: so that if wee goe away with our hands and skirts emptie, how worthy shall wee be of a miserable want? And who shall pitty them, that will not pitty themselues? Gods whip is the best almes for so lazie and wilfull a need. Oh that in these our dayes, wee might see those times spoken of in *auncient Story*, wherein the secrets of the Scriptures were knowne familiarly to Taylors, Smiths, weavers, Seamsters, Delvers, Neat-heards, &c. *Theod. de curig: Graecorum affect. lib. 5.* What a shame is it for vs in *England*, to see daily so many heauenly showers fall beside vs, whiles we still like a *Gedeons* fleece want moysture? Where are our worthy Matrones, that may be compared with S. *Hieromes* women, who contended in good earnest, who should learne most Scripture without booke? Alas, alas, most of our schollers, like boyes, slubber out their Bookes before they learne their lesson. Old *Origen, in num: Hom: 27.* sayd, that of all corruptions, to read the Scriptures, was the greatest to the damned spirits, against that blasphemous Papist, that said it was the invention of the Deuill. *Mart. Paresi de trad. l. 44.* But alas that which they cannot reade without scruple, we read too often with neglect and contempt. With whom doth the Apostles exhortation take place, *Coloss. 3. 16. Let the word of God dwell plenteously in you?* Let vs then to auoyd further shame, like diligent Schollers (which repeat their parts to each other, to be made more perfect) mutually recall ouer the rules of our well-liuing. *Giue me but one* (sayth *Augustine*) *that loueth, and he shall feele what I say, but if I speake to a cold Christian, he vnderstandeth me not.* O then to prepare you for this act, doe but as you vse to doe in the morning when the Sunne riseth in his strength, open the doores and windowes of your hearts, to partake of this comfortable brightnesse. Let the beames of the glorious truth of Gods

Hieron. in Psal. 133.

word

word shine cleerely: open your eyes and endeuour to be illustrated by it. It is not credible, how much good Art and precepts may auaile vs. Wee cannot but speed well, if wee begin well, and proceed orderly. A false methode is the bane of all hopefull indeuours. We shall finde it in spirituall matters, as in our estates: small helpes with good thrift enrich vs, when great patrimonies loose themselues in the neglect. It is wonderfull to see what some can doe with the helpe of a little engine, in lifting vp that weight alone, which many helping hands by their cleare strength might endeuour in vaine. I know grace is not tyed either to number or meanes: yet vsually worketh by a common course of Art and precepts. Onely this must be our care, that wee mint not Gods worship in our owne deceitfull braines.

Q. *What is Religion?*

A. *Religion is an Art* (or rather a doctrine) *to liue well.* Art is in the frame of the creature, and may be learned by obseruation. And so was *Diuinitie* by creation the very *impresse* of God; but now by corruption both the Art and the frame are spoyled, and as he that comes from a bright candle into a darke roome, is so much more blinded, as his light was greater; and as the purest yvory turneth with the fire into the deepest black: so, man being fallen from God is so much the worse, by how much hee was made more worthy in himselfe. *Teknee* from *Teknaomai*, because Art is euer to be seene in his owne fabricke, facture, or fashioning. Man therefore hauing blurred, blemished, and blotted out his Art and excellencie, is left to the teaching of Gods spirit, to learne that by diuine instruction, which he cannot by humane obseruation. *Paul* calls the lesson a doctrine; and *Dauid* prayes often in his Psalmes, that the Lord would open his eyes, teach him his statutes, and bring him into the way he knowes not by nature. *Psal.* 119. 18. 33. The manifolde wisedome of God distinguished by proper subiects, and broken (as it were) vpon them, by creation, gouernment, and obedience, from hence by irradiation,

1 *Tim.* 6. 3.

diation, or ſhining, is acted and diſperſed vpon the glaſſe of the vnderſtanding, as light vpon the eye, and there receiued and vnderſtood, is againe from the mind reflected vpon others by word, and then it is *doctrine* or *diſcipline*, or *writing*, and then we call it a *booke* or *Bible*, and from hence may be obſerued our teaching by Scripture, doctrine, diſcipline, Art, ſcience, and inſpiration. *Hoſ.* 8. 12. *Heb.* 1. 1. *Prov.* 8. 10. 2. *Tim.* 3. 16. &c. God hath written & ſpoken, and inſpired men to doe both, and yet in all this a meere ſtranger to the iudgements, thoughts, affections, ſpeeches, and actions of the moſt. So that beſide all this, God muſt inlighten and inliuen our hearts, or elſe there will neither be Art, nor heart, nor part to thinke vpon him. It is ſafe no where to complaine of nature, but where grace is, and where that is once had and affected, It will readily aſcribe both inward and outward teaching to God. Our rule may be called *Scripture* as it is written, *doctrine* as it is taught, *diſcipline* as it is learned, *Art*, as it is framed in vs againe, *ſcience* as it is knowne of vs; and becauſe none of theſe are now to be had by the irradiation of nature, it pleaſeth God of his infinite loue, that wee ſhould haue them by the inſpiration of grace. There are three things (ſaith *Bernard*) which God properly challengeth vnto himſelfe, from all co-workers, men and Angels: *viz. predeſtination, creation*, and *inſpiration*. The husbandman may plant, prune, digge and dreſſe his Vine, but raine vpon it he cannot: if hee would water it, yet muſt it be with Gods water. Hee may draw from the fountaine, but God muſt drowne it; he may *ducere riuum*, but it is God that muſt *implere fontem*. Yea, when he hath planted and watered, he cannot giue cluſters to the branches, forme to the fruits, qualitie to the ſeeds, temper to the ſeaſons: God therefore that can doe all is the beſt husbandman. Man therefore that hath expired his firſt life, muſt haue God to inſpire him againe, or elſe hee cannot liue. And this will appeare in the very name wee giue our rule. *Religion* is to tie againe. Our loue to God, like the new cords of *Sampſon*, was quickly ſnapt aſunder.

God, therfore, that he might bind vs to himselfe by a stronger cord, hath chosen the grace of faith to reunite vs againe to himselfe. And so Religion hath his notation from the first part of our rule, which is *faith* in God. Or else may it take his denomination from the second part, which is *obedience* towards God. The law that was to be read by creation, was obliterated, and in a manner scraped out by corruption, but now againe by religion is written in our hearts. *Ier.* 31. 33. and so is to be read againe. Life consists in vnion and action, now by faith wee haue the one, and by the law we performe the other. The rule of life is called Diuinitie, in regard of God the end of it, Theologie in regard of the subiect matter, 1. *Pet.* 4. 11. *logia Theou*, words of God: but of all names this comes neerest the forme of our Art, which signifies either our tying againe to God, or reading againe the things of God. This bond is the surest, *Isa.* 54. 10. *Ier.* 32. 40. And this booke is the plainest, *Deut.* 30. 14. *Rom.* 10. 8. For as faith binds vs to God, so it giues and gaines such power from him, as wee may walke acceptably before him. *Luke* 1. 74. And here we see how pittifull and plentiful a God we haue, in raising of vs from corruption to greater perfection, then ever we enioyed by creation. This second bond is invincible, for so it becomes the Almightie to proceed in his workes. He that hath shewed man what he can doe for himselfe, shall now see what God can doe for him. And God were not faithfull, if there were either finall or fatall Apostasie from a iustifying faith. It is folly to imagine, that God should goe from one imperfection to another. Loue was for tryall, faith is for trust. God hath tried the weaknesse and wickednesse of our loue; It is now for vs to trust him vpon the faith of our saluation. Water cannot suddenly be cleared, but with leisure, and by degrees, and some time must necessarily be required to beare and beate backe those abuses wherunto we haue a long time beene envred. Time and industry will eate euen thorow Marbles. Giue God credence, and he will in his due time giue thee riddance of all

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the rubbiſh of thy ſinnes. But to this our owne ſafety, our owne ſedulitie is required; for as it is *in vaine, for men to watch, except God keepe the citie*: ſo will it be in vaine for God to keepe, except wee watch. The husbandman muſt not burne his Plough, or the Marchant neglect his Trade, becauſe God hath ſaid, *I will not forſake thee. Father keepe them in thy name.* Ioh. 17. 11. doth not intimate that wee ſhould be careleſſe to keepe our ſelues. Indeed till the Lord inſpire, wee but lamely and blindly re-aſpire to any good. We liue groaping, as the *Sodomites*, after lifes doore, and hauing wearied our ſelues, goe away wanting the thing, we both wiſhed and waited for. Take away the Sunne from the world, and the ſoule from the body, and earth becomes earth as it was at the firſt. *Gen.* 1. 2. So ſever God from the ſoule, and what is man but a dead carrion? All the elements and elementaries lighten and darken, coole and warme, die and reviue, as the Sunne preſents or abſents it ſelfe from them; ſo wee liue or die, feele or faint, as the Sunne of righteouſneſſe, parts or reunites himſelfe vnto vs. Whereby we are taught, that primarily and principally we liue by God, as the ſoule of our ſoules; and ſecondarily, by faith, as the Spirits. The bond of ſoule and body here is that heat, or heauenly breath, that knitts God and man together in an indiviſible and inſoluble knott. If the Lyons, *Dan.* 6. 16. ravenous beaſts by nature, and made keene with hunger, adore the fleſh of a faithfull man, ſhall any worldly thing change his heart, alter his affection, or Gods to him? *Rom.* 8. the earth ſhall ſooner ſhake, the pillars of the world tremble, the countenance of heauen apale, the Sunne looſe his light, the Moone her beautie, the Starres their glory, &c. then a man knit to God by Religion, be once ſeperated from him againe. The fire hath proclaimed it ſelfe vnable ſo much as to ſinge an haire of the head of the godly. Thus then you ſee how Religion may put vs in minde of the wonderfull mercy of God: Now heare how it remembers vs of our wofull miſery; we are found of God as rotten roots without any life or vertue,

Pſal. 127. 1.

Dan. 3. 27.

as barren ground, bringing forth no fruit but ſinne, ſhame and damnation. As a dead body, or decaying bough cut off from the tree periſhing and withering to nothing: yea, wee are ſo much more miſerable, by how much wee were once more excellent and eminent. The more vnnaturall any qualitie is, the more extreame will it be; a cold winde from the *South*, is intollerable; and the pureſt wine becomes the ſharpeſt vineger. The few ſparkes of good that lie couered vnder heapes of cold aſhes, are no wayes able to kindle the fire of a godly life, no, not ſo much as to giue a glimmering light to lead to heauen. The wiſeſt Philoſophers, never ſo much as ghetſed at this Art, the doctrine of it never came within the fadome of their reaſon. If they ſaw any thing, it was a farre off, even as heauen it ſelfe, vpon which they looked with deſire and admiration, knowing not the right way thither. Natures skill is ſomething in the end, nothing in the meanes. It hath taught without controlement, that there is a bleſſednesſe for man to ſeeke after, but what or where, was remoued from their *Academie*, aſſuring vs that not *Athens*, but *Ieruſalem* muſt teach vs this leſſon. The wiſeſt *Ethnick* doth but (as S. *Peter* ſpeaketh) *Muoopazein*, ſee glimmeringly, and vncertainly in this Theame. 2. *Pet.* 1. 9. And like *Zebul* in holy Story, either take men for mountaines, or mountaines for men. *Iudg.* 9. 36. and for inconſtancy, like *Abſolon*, and the *Elders* of *Iſrael*, come off and on in their opinions, and alwayes beleeues the worſt. Sometimes the counſell of *Achitophell* is approued, and then preſently the aduice of *Huſhai* the *Archite* is a great deale better. 2. *Sam.* 17. 4. 14. The Barbarians almoſt with one breath curſe and bleſſe the Apoſtle. *Act.* 28. 6. Shall we therefore praiſe nature, or truſt it in this? No, wee prayſe it not. With what preſumption hath it vndertaken to write bookes of the ſoules tranquilitie? but that muſt needs be performed with much imperfection, which is practiſed without a rule. Sundry *capricious* fancies and fables are handſomly framed & glued together by morall Philoſophie, to keepe the minde in

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an equall poyſe: but as Balances ill matched, in their vnſteddy motions come to an equalitie, but ſtay not at it: ſo the ſcoales of an vnregenerate minde, if at any time they ſeeme to be even, are eaſily ſwayed by contrary paſſions, ſometimes vp to the beame, through lightneſſe and overweening opinion of proſperitie, and ſuddenly downe againe to the loweſt pitch, being depreſſed with any load of ſorrow. There is no heart makes ſo rough weather, as never to admit of a calme. When the winde ſtirreth not, the waters and waues of the Sea ſeeme to be ſilent; ſo the man that is moſt diſordered, may haue ſome reſpits of quietneſſe. It is not enough to avoyde the imputation of madneſſe, to be ſober many Moones; for hee that rageth in one, is no better than franticke: ſo, how quiet ſo-euer theſe maſters haue made themſelues, yet their rules haue neuer countervailed all their troubles. The wiſeſt and moſt reſolute *Moraliſt* that ever was lookt pale when he was to taſte his poyſonfull *Hemlock*, Courage and conſtancie againſt all croſſes and curſes, and then to bee leaſt ſhaken, when moſt aſſayled, comes from the rules of an higher art, then naturall wiſedome was ever able to teach. Haſtie hounds amd ſwift on foote often ſpend their mouths and courſes in vaine, for want of ſent: ſo how eaſie is it for nature to over-runne Religion, that ſo ſeldome is lead by right reaſon? Wandering Empiricks may ſay much in tables and pictures, to perſwade credulous Patients: but their oſtentation is farre from approbation of skill, when they come to effect their cures. How many ſhips haue ſuffered miſerable ſhip-wracke, for all the glorious titles of the *Triumph*, the *ſafe-gard*, the *good-ſpeed*, *&c.* So, how many ſoules haue beene ſwallowed vp with the faire hopes of their fained religions? This taske of ſaving ſoules is left whole for grace to buſie her ſelfe about it. Alas, nothing is left in vs but the ruines and relicks of our ſinnes, and the iudgements of our God. Nay, the ſoule diepred with her owne bloud, ſhrinkes not at the face of death following it. That goes beſt downe with the ſinner, that is freeſt from

grace. And as hunger maketh riffe raffe & odious viands toothſome; or as the vicious ſtomacke can feed hungerly on coales and aſhes: ſo the greedie ſinner can with delight devour the murthering morſels of his owne miſery. In darkneſſe, Starres of the greateſt magnitude are not to be ſeene, nor the millions of moats that lie in blindnes: ſo, who knowes the magnitude or multitude of his ſins. O Lord if thou ſhine not vpon vs, wee ſleepe in darknes. If thou ſaue vs not in thy ſonne, we periſh in our ſelues. O that we could be netled with the newes of our miſerie. Can we ſee our Sauiour mourne for it; whiles we haue no grace to mourne for it our ſelues? Should not this ſtrike vs in the very ſtriking, and fetch teares from our eyes? If he that was without ſinne would not be without ſtripes for vs, ſhall we thinke to be cockered, like *Adoniah*, of our heauenly Father? Lord ſtrike our hearts with the rod of thy word, as *Moſes* ſmote the hard rocke, that our ſtonie hearts may guſh forth plentifull rivers of teares, becauſe we haue not kept thy Law. Let vs no longer like fooles laugh when we are laſhed of our ſinnes. Tranſplant vs into thy Sonne, for as we are, both the ſtocke and the griffe are euill; It was onely for our Sauiour as a ſweet Impe to grow out of a Crabſtocke. But if thy mercy feoffe vs not in the bleſſings and vertues of thy Sonne, as our ſinnes doe feoffe vs in the curſes of our parents, we periſh. They are groſſe flatterers of nature, that tell her ſhee is cleane, yea, aliue. O the vnſpeakeable mercy of our God, that whiles wee provided him the ſinne, he provides vs the remedie. Behold an expiation as early as our ſinnes; the pure and innocent Lambe of God ſlaine from the beginning of the world. Thus, thus, whiles the clamour and feare of our fall, to our affrighted conſciences runnes on like fire in a traine, to the very vtmoſt rankes of our bodies and ſoules, euery part and power fearing their fellowes, no leſſe, then themſelues are affraid: even then to the true beleeuer behold the bloud of him, who *purgeth our conſciences from dead workes*, Heb. 9. 14. Nay, ſo admirable a lenatiue, that it

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leaues *no more conſcience of ſinne.* Heb. 10.12. But from the name and notation, let vs come to the definition; and firſt, that which is generall, a *doctrine.* Our once loſt law of life is left to the teaching of the word, and Spirit. Sinfull man being dull and deafe of hearing, had need to haue his heart prepared & made ready by all meanes to receiue the truth. The Scriptures are not penned like an Art in order and methode; and the reaſon is, becauſe the truth could not be offered to man directly, who lookes aſquint, but on all ſides, that he may be hit with them on ſome ſide. The firſt thunder-bolt that did ſtrike through the ſoule of man, was *Adam*, thou haſt ſinned, and art the childe of death. By creation in wonderfull ſilence was the law written in the fleſhy Tables of our hearts, and as things, which are written in barkes of trees, did daily grow out by corruption; therefore he thought it high time to write it in tables of ſtone, as more faithfull monuments then our hearts. And when he comes to driue it into the iron hearts of men, hee takes ſtate vpon him, as one that will be trembled at, in his word and judgements. There was nothing in the deliuery of the Law that might not worke aſtoniſhment. The eyes dazled and dimmed with lightnings, the eares torne with thunders roaring in them. The voyce of the Almightie wrapped in ſmoake and fire, and out-ſpeaking both, the clamor of the trumpet, and clappes of thunder, and that in ſuch a manner, as he did rather ſeeme to threaten then teach, forbid then command, deterre then define what he would haue done. More negatiues in oppoſition to what men would doe, then affirmatiues in direction to what men ſhould doe. By which wee are to vnderſtand that he that was ſo terrible a Law-giuer, would one day appeare as ſeuere a judge. If he were ſo dreadfull in the proclamation, he would be as fearefull in the execution. Oh! how will this fiery Law flaſh terrour in the face of euery hard and impenitent ſinner, when at the day of iudgment his conſcience like another *Sinai*, ſhall tremble and quake before the Iudge? then ſhall he ſee the Law that was giuen

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in fire, in fire to bee required. By this promulgation I plainely ſee how difficult a thing it is to teach a ſinner, if God ſhould not change our hearts. *Ezech.* 11. 19. 20. his Meſſengers might as well (with our venerable Country-man, M^r *Beda*) preach to heapes of ſtones, as to the ſtony hearts of carnall men. There is none but God, that is able to giue the firſt charge, neither any to heare it but ſuch as are taught of him. There muſt be a putting in of the rule, before there will be any putting forth of man to obey it, *Ier.* 31. 33. and 32. 40. the noyſe of the word. *Epheſ.* 5. 4. ſhaking of afflictions. *Iob* 33. 16. or day light of the Goſpell. *Rom.* 13. 11. 12. are but ſecundary helping cauſes, and doe nothing without the principall. He that is aſleepe awakes not till his naturall heat returne, hauing digeſted all thoſe foggie miſts and vapours that did bind vp the ſenſes: no more is there any awaking of the ſinner, till there be a returne of that ſupernaturall heat of grace, whereby the vapours of fleſhly luſtes may bee diſſolved within vs, which darken the cogitation, and oppreſſe the heart. 1. *Pet.* 2. 11. *Epheſ.* 4. 18. *Luk.* 21. 24. onely here is the difference, that this is a dead ſleepe, whereby the heat of creation is vtterly extinguiſhed; ſo that a new ſpirit muſt be put within vs, or elſe wee never *crucifie the fleſh with the luſts and affections thereof*, which would keepe vs in a perpetuall ſleepe, far ſurpaſſing the ſeuen ſleepers in the time of *Decius* the Emperour, or *Epimenides* the *Cretian*, which ſlept foureſcore yeeres in a Caue: ſo ſayes the Author of fables, and take his word alone, I am not his ſuretie: but this is no forgery that many a man out-ſleepes his naturall life. It is reported of *Dionyſius* the *Herocleote*, that he felt not when men thruſt needles into his fat belly: ſo ſinners, whoſe hearts are as fat as greaſe. *Pſal.* 119. 70 feele not their miſery. Nay, like the *Fencer* that laughed to ſee his wounds lanched by the Surgeon. The beares ſpoken of in *Plinie*, that could not be ſtirred with the ſharpeſt prickles, come ſhort of a thicke skinned ſinner. Alas, how many ſhutt all their ſenſes, that they may not be troubled with

with the terrible threats of the Almightie. Euen as the old *Italians*, in the time of thunder, shot off their greatest Ordinance, and did ring their deepest bells, to drowne the noyse of the heauens: so wretched offenders know how to out-cry and out-roare the highest. But they that thus harden and hearten themselues against Gods word, shall one day be taught to *cry to the hills and mountaines to cever them from the presence of him* whom so often they haue despised. The Lord teach vs to listen to him here, least neglecting the light of his word, wee feele the heat of his wrath in hell, and be made to finde that to our cost, which neuer had our care, and to smart with paine, for what we neuer heard with patience. But if I should insist vpon euery head as I might well, and with profit, I should write a *Salmeron*-like Commentary vpon *Petrarches* remedies, & yet doubt whether so this worke would be perfect: sure I am a life would bee too little to write it, and but enough to read it. I will hereafter goe on with the heads as shortly as I may, and giue as much good counsell in a narrow roome as I shal be able. Brevitie where it is neither obscure nor defectiue is very pleasing, even to the daintiest iudgements. I will as neere as I may in so large an Art imitate those that draw great personages in little tablets, and describe worlds of Countries in the compasse of small Maps: I hope if wee haue speciall care of matter and methode, wee shall make this Doctrine more portable for memory, and readier for vse. If our precepts as nailes driue out one another, you may iustly impute it to want of Art. I shall follow him that is now with God, and which I confesse hath broken the Ice before me. The forme of the Art is to liue well. There is a naturall life which we liue by the vnion of body and soule; and there is a spirituall life, which we haue by the knot spoken of, to wit, our vnion with God by Religion. Now all men, in that they will haue some Religion, may be said to liue spiritually, but they cannot liue well, because they want a true rule of life. The follies of the Heathen are baits for babes, no bookes for Christians:

which onely depend vpon God and his word, to teach them truely how to liue, but let vs cleare our definition by Scripture. 1. *Tim.* 6. 3. *A doctrine according to godlineſſe.* Tit. 1. 1. *The acknowledgement of the truth which is after godlineſſe.* Firſt, this Art is in God. Secondly, wee receiue it from him as the paterne and patent of his will. Thirdly, our examples are to accord with it. Hence godlineſſe in the example, muſt anſwere godlineſſe in the rule, and godlineſſe in the rule muſt bee according to that which is in God. God plots the rule, then he publiſheth it, as his will and command; and laſtly, lookes for obedience at our hands. A *king* firſt plots his government in himſelfe, then by Proclamation makes it knowne vnto his ſubiects; and laſtly, vnder penaltie enioynes the keeping of it. A *Scriuener* firſt makes letters in his head, then pens them downe with his hand, and guides the Scholler accordingly: So, God is the Author of Religion, then he publiſheth it, and wee are to liue after it. To liue well in practiſe, is to liue well by precept; and precept that brings vs to the Prince of our happineſſe. *Pro.* 2. 5. it is called *the feare and knowledge of God.* Iam. 3. 15. It is ſayd to be *wiſedome from aboue.* 2. Pet. 1. 3. through this knowledge *wee receiue of God all things that pertaine vnto life and godlineſſe.* To conclude, giue thy ſelfe wholy to learne this Art, and deferre it not to thy laſt: wilt thou charge this greateſt burden vpon the weakeſt beaſt? If thou canſt not paſſe ouer the foord when the waters are low, how wilt thou doe when they are riſen? Twigges at the firſt will bend to euery hand, which afterwards will not be bowed with all thy might. Sparkes are ſooner quenched then flames, and greene wounds ſooner cured then feſtred ſores: he that driueth a naile, firſt ſtriketh eaſily, and afterwards redoubleth in ſtrength, in ſo much as the more blowes he ſtriketh, the more it is faſtened, and the harder it will be to draw it forth againe: ſo betimes breake the bands, ſhake off the ſhackles of ſinne, and be daily labouring to ſaue thy poore ſoule.

CHAP.

CHAPTER II.

Of Faith in God.

Question.

WHat are the parts?

Answere.

Faith in God, and obedience towards God. In the old Testament it is devided into *feare* and *service*, *Deut.* 6. 13. *Iosh.* 24. 14. 1. *Sam.* 12. 24. *Iob* 28. 28. *Psal.* 2. 11. *Eccl.* 12. 13. Feare is the head or beginning of this wisedome, *Psal.* 111. 10. *Pro.* 9. 10. and therefore to serue God without it, is a head-lesse Religion. Yet on the other side, what comfort can we haue in such an head, or *Masculine* disposition, if with the *Israelites* brood it should be smoothered in the birth; or recoile like *Zarah* in *Thamars* wombe. So perfect is this Art, that wee must haue cleane fingers as well as cleane hearts. It is the plea of Ignorants in doing euill, to say they haue good hearts; which vndoubtedly are the worst; for these two parts will euer goe together. *Diuine Philosophie* will teach vs to referre all our speculations to action, yea, our very affections. Feare in Scripture is ever accompanied with seruice, & seeing God hath so wedded them together, let no man presume vpon any condition to devorce them; as Papists doe with a dead faith: but their dispensation therein is the dissipation of the truth, which will haue seruice and obedience the true probats of faith and feare. And as *Dalilah* said to *Sampson*, *How canst thou say thou louest mee when thy heart is not with mee?* So how can they professe they loue God, whose hearts obey him not? In the new Testament, Religion is distributed into *faith* and *loue*. 2. *Tim.* 1. 13. *Keepe the paterne of wholesome words, which thou hast receiued of me in faith and loue. Loue springs from faith.* 1. Tim. 1. 5. And *faith workes by loue.*

Gal. 5. 6. and *loue fulfils the law.* Rom. 13. 10. not by action, but intention; for *it is the end of the law,* 1. Tim. 1. 5. God accepting ſincere loue for perfect dutie. By faith wee are ſpiritually glued and cimented to God, that we may bee one ſpirituall body with him; in which ſenſe it is ſaid, *He that is glued to the Lord is one ſpirit.* 1. Cor. 6. 17. *Cords* will bind, ſo will the *cords of loue.* Hoſ. 11. 4. Zach. 11. 7. But cords may be vnknitt: Nailes will faſten, and *wee haue the words of the wiſe as nailes faſtned by the maſters of the aſſemblies* Eccl. 12. 11. but yet nailes may ſlip, or leaue a chinke: onely the glew of faith ioynes all cloſe together, or rather both theſe parts *will cauſe vs, with full purpoſe of heart to cleaue vnto the Lord,* Act. 11. 23. The heat of faith and loue will digeſt this whole Art, that it may be diſtributed into the veines of euery good word and worke. Theſe two will make vp a perfect paire of compaſſes, that can truely take the latitude of this Art. And firſt muſt wee haue faith as the one foote pitcht vpon the Center, which is God; whiles obedience as the other walkes about in a perfect circle of all good duties. The fire of faith, and light of life, will euince againſt the gates of hell, the vndoubted truth of Religion. So that by theſe ſweete and cordiall flames may the ſoule of euery Chriſtian warme it ſelfe, againſt all thoſe cold deſpaires whereunto Satan tempteth.

Q. *What is Faith?*

A. *The firſt part of Religion, whereby from knowledge I beleeue in God;* the firſt act of faith is paſſiue in receiuing what God giueth. And ſo layes hold of happineſſe, workes it not: Faith makes iuſt, as the hand makes rich, that is filled with the wealth of another: or, as the Iewellers boxe, baſe in it ſelfe, is made precious for the pearles it containeth: Here may wee iuſtly ſay, it is a poorer and meaner act to beleeue, then loue; nay, rather paſſion then action; for, we are firſt *apprehended* of God before we *apprehend* him againe. *Phil* 3. 12. This grace is moſt freely graced, that it might the more frankely reflect all vpon God againe. And becauſe it is the roote of all the reſt will

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teach humilitie, & exclude boasting: like the ful eare of corn that hanges downe the head towards the originall, or if any be so graciously exalted, and freely favoured aboue his fellowes, that his stalke is so stiffe, that it beares him vp aboue the rest of his ridge, then faith will make him looke vp to heauen aboue, not in the thoughts of pride, but in the humble vowes of thankefulnesse, and say with *Mary*, *the Lord hath regarded the low estate of his servant*. Thus will faith (rightly vnderstood) teach vs to knead nature in the durt and dust, and spoyle our free-will of all her proud ragges, loading her with reproches, and giue all glory to him, that sayes he will not giue it vnto another. Papists being of late more ashamed then before, doe confesse all is giuen; but (say they) is it not all one to pay a summe, and haue so much giuen mee as may pay it? No doubt, Faith receiues a full discharge, makes it not. We rather by Faith receiue an acquitance sealed in the blood of Christ, then the blood of Christ to make our owne workes meritorious, which we may offer to God in payment for our selues. Eternall life. *Rom.* 6. 23. is both merit and mercie, we take it as a gift, Christ earnes it as wages, *Ephe.* 2. 8. *Salvation through faith, yet not of our selues*. Here lies the errour of the Papists, euen in faith it selfe, and euery other good grace of the spirit, that our free-will hath his intervention and operation, betwixt Gods giuing and our taking: so that if God will but beare halfe the charges by his co-operation, man shall vnder-take to merit his owne glory, and fulfill the royall law so abundantly, that he shall haue something ouer and aboue, to be very beneficiall and helpefull to his needie neighbours. But the way of the law is longer then our pursey hearts, and short legges can reach to the end and perfection of it. As *Constantine* sayd to *Acesius* the *Novatian*, *Set vp ladders and climbe to heauen*: so I to Papists, scale heauen by your workes; as for vs we haue found another way, and that is to ascend vpon *Iacobs ladder*. Wee leaue tuggling and strugling that way to preuaile, and fall with *Iacob* to wrestle with Christ for a blessing. And though we

goe lymping by our sinnes, yet by our conquering Faith wee shall be Princes with God. By this therefore the vaunt of Papists, must needs avaunt: yet further, faith in another act will cut the very winde-pipe of our free-will, and merit. It is wittily sayd of one, that faith in regard of his passiue act is rather a beggarly receiver, then a deserving worker: all our conversion is passiue; but see faith in our actiue conversion, and you shall see workes a forme too low to come in any such request, as to iustifie. For what is faith, but as the hand of the soule? and what is the dutie of the hand, but eyther to hold or to worke? This hand then holds in the first part of Divinitie, and workes in the second. Now without all question, Iustification is to be taught in our first part, and therefore goes before obedience; and faith, which is as an instrument or hand, for to hold Christ to iustification, is mightie and operatiue both for sanctification and new obedience. Workes therefore are the effects of sanctification, and sanctification is the effect of iustification; hence is it impossible to be iustified by workes as causes, as effects and fruits they may shew it. If then the secret apprehension of the closed hand of faith hide what it holdeth; see the hand of faith open to iustifie the cause by the evidence of the effects, & in this sense workes may iustifie and perfect faith, as the second part of any Art doth the first. *Iam.* 2. 22. 24. Papists against the whole order of Diuinitie would haue our workes to usher in our Iustification, nay, as parents to beget it. Whereas they are in very deed the companions and pages, or honorable attendants of faith, and the righteousnesse it holdeth. Faith is both the mindes testimony in regard of the word, and the wills Amen, in regard of the spirit. *Creed* comes of *credo*, which signifies to see a thing certainely, and yeeld to it affiance. It is compounded of *cernere*, and *dare*. *Pro certo videre, & pro certo dare.* Hence *Faiths* motto, *Caco nulli.* By faith wee know whom wee haue beleeued. 2. *Tim* 1. 12. As our Creed puts vs in mind of knowledge and affiance in faith: so the word it selfe teacheth no lesse,

for

for *Faith* comes of *Fides*, and *fides* of *fiat dictum*, where we haue God to ſay the word, and we ſay Amen vnto it. The *auncient Romanes* at the very gate of their *Pantheon*, pictured faith with two hands cloſed together, intimating, that there was no comming to God but by the hand of faith. And Grace, which ſcorneth not to learne of Nature any good (though not *Athens* but *Ieruſalem* muſt teach this leſſon) can take this advice, as *Moſes* heard the good counſell of a *Midianite*, that *he that commeth to God muſt beleeue that God, is, and that hee is a rewarder of all them that ſeeke him diligently.* Heb. 11. 6. That faith is the firſt part is cleare. *Ier.* 31. 33. 34. and 32. 40. Firſt, God writes in vs this principle of life, and then we obey him. *Ezek.* 11. 19. 20. and 36. 26. Firſt, he puts in his ſpirit, and then cauſeth vs to walke in his ſtatutes. Such is the ſervile, or rather bruitiſh nature of man, that he can neither be ſtirred, or ſtayed in any good courſe, except there go a new forming of his heart, before there be any reforming of his life. As dead bodies are rubbed without heat: ſo doe wee in vaine force vpon our ſelues, an heartleſſe Religion without faith; all our life here is but a vitall death without it; till wee liue that life wee doe but carry our carcaſſes vp and downe carelefly, and doe nothing pleaſing vnto God. *Heb.* 11. 6. Secondly, that faith is from knowledge, appeares *Ioh.* 6. 69. and 16. 30. and 17. 3. *Heb.* 11. 1. and that with affiance in God. *Pſal.* 40. 4. *Mark.* 11. 22. hence *faith is a confidence in God, vpon a particular aſſurance from God, that he is my God.* Mark. 9. 24. Rom. 4. 20. 21. 2. Tim. 1. 12. Faith layes not hold of God, as we take hold of a tree, or ſome ſuch like ſenceleſſe thing, but as we vſe to doe in our ſalutations, when there is a mutuall imbracing and kiſſing of each other. [*aſpaſamenos*] Heb. 11. 13.

Q. *Seeing faith ſolely reſts vpon God, what is God?*

A. *God in regard of himſelfe onely knows himſelfe, as dwelling in the light vnapprochable, whom neuer man ſaw, neither can ſee.* 1. Tim. 6. 16. Ioh. 1. 18. 1. Ioh. 4. 12. The Sunne and the fire ſay of themſelues, come not too neere, how much more

more the light which none can attaine vnto. Here the well is not onely deepe, but wee want a bucket to draw withall. God to *Moſes*, Exod. 33.20. giues both the rule and the reaſon; *thou canſt not ſee my face and liue: for, there ſhall none ſee me and liue.* I muſt contract my meditations, leaſt the Art grow too big with amplifications. It would be an excellent worke, to write a booke by it ſelfe of the knowledge of *Iehovah Elohim*: It ſhall now be ſufficient to lay downe the precepts, with ſhort expoſitions, and as pregnant proofes as we can.

Q. *What followes from hence?*

A. *That God is both incomprehenſible by reaſon, and vnnameable by words*, and conſequently aboue all Arts; for *Grammar* and *Logicke* are the moſt generall, and goe before all other ſciences, nothing being to be conceiued without them. *Iob* 11. 7. 8. 9. God is not to be found out by reaſon, therefore he cannot be meaſured by quantitie. *Iob* 36. 26. too great for the finite vnderſtanding. God being the firſt is moſt intelligible, for prioritie of nature, ever goes with perſpicuitie of apprehenſion: But this is in God himſelfe, who beſt knowes his owne being, yea, better then any thing beſide it: although man better knowes other things then himſelfe. *Gen.* 32. 29. *Iudg.* 13.18. *Gods name*, as his nature, *is ſecret*, and not to be ſought; and this doth wonderfully ſtrengthen faith; for, if God were not greater then our apprehenſion, he could not helpe vs infinitely. The holding of God by faith, is better then our beholding him by reaſon. *Ephe.* 3.20. *God is able to doe exceeding abundantly, aboue all we can aske by words, or thinke by reaſon.* μιγάλα φωτὸς μικρὸν ἀναλόγασμα.

Q. *May wee then inquire nothing?*

A. Deut. 29.29. *Secret things belong to the Lord our God, but things reuealed belong to vs, and our children for euer.* Exod. 19. 12. The people may not goe vp into the Mount, yet may they ſtand at the foote to heare God ſpeake vnto them. *Exod.* 33.20.23. We may ſee Gods back-parts, but not his face. *Rom.* 1.19. *that which may be knowne of God.*

Some-thing

ſome-thing is not to be knowne, as being too ſubtile for the eye of any creature. The beames of the Sunne are made viſible by reflection: and letters being refracted and broken in a paire of ſpectacles are made liable to a dimme eye: ſo Almightie God by his word and workes ſhining in his creatures, as in a glaſſe, is ſeene of vs. *Pſal.* 19. 1. 7. & 104. 24. and 119. 105. *Rom.* 1. 20. *Iam.* 1. 23. 25. but moſt of all by the eye of faith, looking in both. *Heb.* 11. 3. 27. Wee cannot looke vpon the body of the Sunne, neither can we ſee at all without the light of it: ſo, as wee cannot looke vpon the face and eſſence of God, ſo neither can we ſee any thing at all without him; hee therefore muſt name himſelfe, and ſo deſcribe himſelfe as wee may apprehend him by his owne *Logicke* and *Grammar*. It was well and modeſtly ſpoken by that *Emperour* to *Ambroſe*, *Wee ſpeake of theſe things, not as wee ought, but as wee can:* I haue euer thought with my ſelfe that here a fooliſh wiſedome is better then a wiſe ignorance, and that it is ſufficient to be one of Gods Court, though I may be none of his counſell. I will labour to know all that I need; and all that I may without prying into Gods Arke; aſſuring my ſelfe that he that is thus content to dwell with his poore ſervants in theſe ſmoky cottages of their mortality, where we (through our vnquiet corruptions) will not ſuffer our ſelues to haue the full fruition of him, ſhall haue wonderfull happineſſe in our dwellings with him in thoſe eternall Tabernacles that are aboue. Alas, whiles the ſhadow of our ſinfull maſſe hides his beautie from our eyes, it is well if we can ſee any thing. This earthly Moone of the Church, hath her fulls and wainings; and muſt haue ſo long as ſhe wadeth in this planetary world: It is enough when ſhee is fixed aboue, to be in the full of her glory. Here wee haue but the dim ſhadowes of our future bleſſedneſſe. Onely at the right hand of our God are pleaſures for evermore; and ſuch pleaſures as if ever they could bee fully expreſſed or conceiued, were not worthy of our longings, nor able to ſatisfie vs. For as God is infinite, and never to be comprehended eſ-

ſentially: ſo our ioyes are bottomleſſe, and ever ſpringing vp with new occaſions of our bleſſednesſe. Oh then that wee could ſo much the more long to enioy them, by how much leſſe wee are able to comprehend them.

CHAPTER III.

Of Gods Backe-parts.

Queſtion.

VVHat *may then be ſeene?*

Anſwere.

His backe-parts, according to our meaſure and manner, that is, the meaſure of our apprehenſion, and manner of receiving. All veſſels are filled at the mouth, according to their holding: ſo, God, according vnto our neceſſities, knowes how to name himſelfe, and that ſo plainely as our capacities may vnderſtand him. *Exod.* 3. 14. God names himſelfe. *Exod.* 6. 3. He appeares by one name and not by another: that is, by his ſufficiencie to giue *Canaan*, not by his efficiencie in doing it as yet. *Exod.* 33. 19. 20. God will not ſhew *Moſes* his glory, but he will fit his goodneſſe to paſſe before him: and *ver.* 22. 23. hee covers and vncovers, as *Moſes* might beſt ſee him. We (like narrow mouth'd veſſels) muſt receiue this knowledge by drops, and that with the greater difficultie, becauſe wee are full alreadie; for, as in nature there is no vacuitie, but either aire or more ſolide ſubſtance fills all: ſo in the minde, as it is emptie of grace and goodneſſe, ſo is it filled with vaine conceitednesſe, which is an exceeding hinderance to better knowledge; and therefore, as in a veſſell, ſo much liquor as goes in, ſo much aire goes out: ſo, the vnderſtanding, as it is filled with wiſedome, ſo is it emptied of folly. Hence it comes to paſſe, that the beſt veſſell cannot be quite full in this life, becauſe of the remainders of corruption. We muſt therefore

fore neither be impatient of Gods delay in revealing himſelfe, nor content with our ſmall meaſure; but ever be indevouring to haue one drop added to another, vntil it ſhall pleaſe God to fill our veſſell to the brim. There is nothing created, that hath his being and perfection together, euery thing growes from ſtrength to ſtrength, till it come to his compleate ſtature. Onely herein grace is contrary to nature, ever ſtrongeſt at laſt, and at beſt changeth not, like his fountaine, in whom is no ſhadow by turning. Surely, he that here maketh profeſſion of goodneſſe, if he find not himſelfe beſt at laſt, may well feare he was never good. The riſing of a river is exceeding narrow and ſhallow, yet hauing coaſted about, and drawing neere the ſea, begins to make a little ſea within his owne bankes: ſo here ſlender beginnings, will grow larger in the end, if they creepe neerer and neerer to God. I know when wee are at the furtheſt, wee can but ſee his backe-parts, whoſe face we muſt ever adore in an holy ignorance. Our beſt knowledge of God is but as an *Echo* to a large period, by which we heare the laſt ſound of that, which hath no beginning. Wee can but take vp a taſte in our hands, being no wayes able to lead our ſelues to the open fountaine. Wee muſt vſe ſpeciall labour to learne a little, or elſe wee ſhall get nothing: if the queſtion bee, whether God muſt deſcend to vs in teaching, or wee aſcend to him in learning? wiſe moderation (I thinke) hath determined it moſt equall, that each part remit ſomewhat, that both may meete in the middeſt: wee muſt not thinke it ſufficient (ſeeing God hath ſo far condeſcended vnto vs as to ſhew vs his back-parts) to eate the corne out of the eare, becauſe we will not abide the labour to grinde, and knead it: neither muſt wee be ouer-curious, leaſt with the brightneſſe of his glory we blind our ſelues. Thoſe things (ſayth AMBROSE) which GOD will haue hidden, ſearch not, thoſe things which hee hath manifeſted, deny not; leaſt in the one thou bee vnlawfully curious, in the other damnably vngratefull.

Q. *Will then the knowledge of his backe-parts ſuffice for our happineſſe?*

A. *We may not ſee further and liue, neither need wee ſee further that we may liue.* Exod. 33. 20. 23. *thou canſt not ſee my face and liue, but my backe-parts thou ſhalt ſee,* and therefore liue: further then our rule wee are to attempt nothing, neither haue we any faculty or power ſo to doe. Stretch any thing further then his compaſſe, and it breakes or rends in peeces. To reach further then our Art is to ouerreach our ſelues. *Exod.* 33. 18. 19. God both corrects and directs *Moſes* in the ſearch of his glory: be not ouer-curious to ſeeke me in the greatneſſe of my maieſtie, and thou ſhalt find mee in the goodneſſe of my mercy. O the bountie and fidelitie of the Lord, *Moſes* deſires a ſight of Gods glory, he ſhall haue more, the fruition of all his goodneſſe: let vs therefore breake all falſe glaſſes, that would preſent God in a face not his owne, & looke vpon thoſe beames of brightneſſe, which hee is willing to caſt about him, ſo ſhall we take his own height aright by the ſhadow of it. Wee may follow the current to the Sea by many bankes, but then muſt we ſtand on the ſhoare, and admire the Ocean: the little ſtreames of Creation emptie themſelues into the great rivers of Redemption, and they into a maine Sea of goodneſſe; and here wee muſt ſtand and wonder, keeping our ſelues within our rode and reach.

Q. *What are theſe backe parts?*

A. *All that may be ſeene of God:* we cannot looke on him for any thing that is before him, and therefore wee muſt caſt our eyes after him in his word and workes. *Exod.* 33. 23. *Deut.* 4. 12. *Iob* 4. 16. The back-parts of God are ſome ſimilitude of his face: and here it is fatall for our great doctors of *Rome* in their Theologie, to interferre as horſes doe, hewing hoofe againſt hoofe, and to croſſe-cut themſelues in their owne imaginations, deviſes, and groundleſſe conceits; for this ſimilitude conſiſts not in the works of mens hands, but in the words of Gods owne mouth, and the workes of his owne hands. *Iſrael heard the voyce*

of

of words, but ſaw no ſimilitude, ſaue a voyce. There is no vſe of the Starres, when the Sunne ſhines, no more is there of Popiſh Idoles, where the word is permitted to ſpeake. *Moſes* in the clift of the rocke ſaw clearely, ſome rayes of radiant beautie. *Exod.* 33. 22. but the diuine proclamation taught *Moſes* more fully, *Exod.* 34. 6. the line of the creatures can in a liuely manner poynt out the Creatour: but the law is the life of this learning, *Pſal.* 19. 1. with 7. rowle his word vnder thy tongue, chew on it in theſe meditations till thou feele ſome ſweetnes in the palate of thy ſoule. Studie, ſtriue, endeuour to beleeue it, as thou doeſt in ſo difficult a poynt to conceiue it.

Q. *How are the backe-parts of God deuided.*

A. *Into his ſufficiencie in being, and efficiencie in working*: the one in his nature, the other in his workes, *Iudg.* 2. 10. *They neither knew the Lord nor his workes.* Pſal. 78. 7. *That they might ſet their hope in God, and not forget his workes.* Exod. 6. 3. God is firſt ſufficient to performe his promiſes, and then efficient of them. *Rom.* 3. 20. 22. *Abraham* beleeued God to be willing and able to doe what he promiſed. *Heb.* 11. 6. God in himſelfe all-ſufficient, and for vs a rewarder. Seeing this is ſo, let vs never preſcribe his wiſedome, haſten his mercy. His grace for the preſent ſhall bee enough for vs; his glory will bee more then enough. With men the rule is good, *Firſt try, and then truſt*: but with God we muſt firſt truſt him, as ſufficient to helpe vs, and then try him in his workes: and wee may be aſſured, that it is as poſſible for him to deceiue vs, as not to be. Either now diſtruſt his being, or elſe confeſſe thy happineſſe, and with patience expect his promiſed conſolation. Thus may we well hearten and harden our ſelues for all attempts.

Q. *What is Gods ſufficiencie?*

A. *Whereby he being all-ſufficient in himſelfe, hee is alſo all-ſufficient for vs.* Gen. 17. 1. 2. Cor. 12. 9. Hope of aduantage is the Load-ſtone that drawes the iron hearts of men, why then ſhould not God that is rich in mercy haue more

ſuters? Alas, ſhall a little abſence in performance breede a lingring conſumption of friendſhip? Can wee part with earthly things in preſent poſſeſſion, for hope of better in future reverſion, and giue the all-ſufficient no time for the returne of his promiſes? No age affoorded more paraſites, fewer friends; we flatter with God, when we ſay, we loue him, and leaue him for delay. The moſt are friendly in ſight, ſerviceable in expectation, hollow in loue, truſtleſſe in experience; they will giue God a glad welcome whilſt he is a doing for them, and as willing a farewell when hee doth deſiſt, nay, a little withdraw for triall: But hee that truely knowes the ſufficiencie of his God, will wait vpon his efficiencie without grudging. Rats and Mice runne to the full Barne, leaue it when it is emptie: So, dung-hill creatures for their bellies ſerue God, and ſtintch from him in their want.

Q. *What followes from hence?*

A. The conſideration of the name *Shadai*, which is compounded of *Sha*, a Relatiue, contracted of *Aſher*, ſignifying *which* or *what*, and *Dai*, a Noune, ſignifying *ſufficiencie*. So that the name by this reckoning is thus much, he which is ſufficiency it ſelfe. Or as others would haue it from *Shadh*, a Pappe, all (as it were) ſucking their happineſſe from God. Others againe of *Shadhadh*, to penetrate or goe through euery thing, and ſo ſignifies *Almightie*. The *Grecians* tranſlate it by *Antarkees*, or *Pantocrator*: God being ſufficient to bleſſe his owne, and deſtroy their enemies. *Gen* 28. 3. *El-Shadai*, God which is ſufficiencie it ſelfe *bleſſe thee*. Ioel. 1. 15. *As a deſtruction, Mi Shadai, from the Almightie*, who can cruſh the proudeſt and ſtouteſt of his enemies. Hence may we learne to *humble our ſelues vnder his mightie hand, and to caſt our care vpon him*. 1. Pet. 5. 6. 7. Remembring that all our ſafetie and ſufficiencie hangs vpon him. So then when God our ſufficiencie is pleaſed to try vs with any woe or want, then (remembring our ſelues to be but wormes) let vs not turne againe when he treads vpon vs. If hee call for his owne, or cut ſhort our deſires,

deſires, it is not for vs to ſtorme or ſtartle, but quiet our ſelues with our truſt in him. I haue ſeene ill debters, that borrow with prayers, and keepe with thankes, repay with enmitie. Wee certainely miſ-take our tenure, if we thinke our ſelues owners, when we are but Tenants at will. Or take that for abſolute gift, which our God intends as loane. It is Gods great bountie wee may haue right to any thing, though not Lordſhip over it: of our very liues we are but keepers no commanders. Wee may all ſay as the poore man did of the Hatchet, *alas maſter it is but borrowed.* Out of Gods ſufficiencie comes all ours, and therefore it is not for vs to be proud of any thing, no more then for vaine whifflers of their borrowed chaines, or ſilly groomes of the Stable, of their maſters Horſes.

Q. *Wherein conſiſts the all-ſufficiencie of God?*

A. *In eſſence, and ſubſiſtence, one God, three perſons.* He that is ſufficient to make vs happie, muſt haue a being to giue being to our happineſſe, and ſubſiſting, that it may exiſt in vs. *Iehovah* may giue vs being, and yet better not to be, then be miſerable. And ſurely, hee that apprehends no more then the divine eſſence, knowes but himſelfe to bee wretched, and ſure to ſmart by the hand of divine iuſtice. *Eternall life is in knowing the Father the onely true God, and Ieſus Chriſt whom he hath ſent.* 2. Cor. 13. 13. *The loue of the Father* to begin, *the grace of the Sonne* to diſpence, *and the communion of the ſpirit* to finiſh, are all neceſſary to ſaluation. *Math.* 28. 27. *Baptize them in the name* (not names) *of the father, ſonne, and holy Ghoſt*: one name, one nature, yet with this threefold relation, of Father, Sonne, and Spirit: and here our thoughts muſt walke warily, the path is narrow: the conceit of three ſubſtances, or one ſubſiſtence is damnable. The breaking of Relatiues is the ruine of Subſtantiues. Herein (if ever) heavenly wiſedome muſt beſtirre it ſelfe, in directing vs, that wee may ſo ſever theſe apprehenſions, that none be neglected; and ſo conioyne them that they be not confounded. The Sonne is no other thing from the Father, and yet another perſon: and ſo the holy

Iohn 17. 3.

Ghoſt

Ghoſt is no other thing from them both, and yet another perſon. And here the gagling geeſe (I meane the *Rhemiſts*) are worthy to haue their tongues pulled out of their heads, and (as *Hierome* ſayd of his *Vigilantius*) made into gobbets: who not contenting themſelues, like *Shemeies* to raile on *Calvin*, and rattle vp our Engliſh Students for reading him, blaſpheme in confuting his blaſphemies (as they call them.) That Chriſt is of God his Father is moſt true, as his eternall eſſence is taken perſonally: but as the ſimple nature is conſidered in it ſelfe, without relation of perſons, there the eſſence is the ſame in all three, and not placed all in the firſt perſon, and borrowed of him by the other. Neither ſhall they, nor any other hereticks once bee able to hiſſe at the reaſons, or ſtand before the face of them, as the ſpirit of God layes them downe. *Exod.* 3.14. *I will bee*, could not be predicated of Chriſt, if he were not God of himſelfe, *Ioh.* 1. 2. Chriſt in regard of his perſon is ſaid to be with God, and in regard of his eſſence to bee God, and therefore as his perſon is from or with another, ſo his eſſence is of himſelfe. *Ioh.* 17. 10. All that is Chriſts is the Fathers, and all that is the Fathers is Chriſts. The Father therefore hauing the Godhead of himſelfe, it followeth that the Sonne hath it likewiſe of himſelfe. Againe, it is contradiction to ſay, God of himſelfe, and God of another. As likewiſe moſt abſurde to hold one and the ſelfe ſame nature begotten & vnbegotten; for, ſo there ſhould be a firſt, ſecond, and third nature, as there is a firſt, ſecond, and third perſon, and ſo three Gods as well as three perſons. But this will better appeare by the ſequele. Oh, the neceſſitie of this high knowledge, which who attaines not, may babble when he prayeth, and bee ſuperſtitious when he worſhippeth. Onely here is our greater helpe that we haue the manhood of Chriſt, as a *Iacobs ladder* to climbe vp to the God-head. *Ioh.* 1. 18. *No man hath ſeene God at any time: the onely begotten Sonne of the Father, as out of his boſome, hath reuealed him vnto vs.* So that in this intricate way to the throne of grace, it will not availe vs, as

we now stand, except we take with vs the second person as a Mediator, whose presence and merits must giue passage, acceptance, and vigour to our prayers. Christians must therefore learne to ascend from earth to heauen, and from one heauen to another.

CHAPTER III.

Of Gods Essence.

Question.

WHat is Gods Essence?

Answere.

It is that whereby he is the first and most absolute being. Being is that whereby a thing is truely and really in essence, or existence. And it is either the *first being*, or that which is *from the first*. Now God is the first. *Isa.* 41. 4. *and* 48. 12. and therefore essentially one. *Isa.* 46. 9. *Deut.* 6. 4. *Eph.* 4. 6. Furthermore, God is absolute, as being independent from any other. There was a first man, and a first in euery kinde of creature, but no absolute first, saue God. *Exod.* 3. 14. *Iob.* 8. 58. If any aske me why wee define the essence of God, seeing wee formerly sayd it was not knowne of vs, our answere is, wee define it relatiuely, not simply, to wit, as it is a first, and that absolute first being is knowne best in it selfe, and so is God; for, there is nothing more intelligible then he; yet of vs nothing is lesse knowne, we come to him by seconds, and the beings of other things. Which proue necessarily a first, and that absolutely; for, two will proue one to goe before, and dependent beings will proue an independent. The Sunne beames are more visible to our eyes, when they are cast obliquely vpon their obiects, then when they fall directly: so, wee must shew you God rather in the blessings we receiue from him, then those excellencies which are in him. It is the best and the

longeſt leſſon euen thus to learne him, and of ſureſt vſe: which alone if wee take not out, it were better not to haue liued. Oh, that we would often exerciſe, to acquaint our nature, and draw it into ſome familiaritie with God, the very ſoule and being of it. And though at firſt wee make but our fire of greene wood, yet not to bee tyred with blowing, vntill our deuotions be ſet on flame. If we endeuour, God will helpe, by enlightning our vnderſtandings, till we be wholly enflamed with a loue of him. And as *Moſes*, by often talking with God, had a glorious gliſtering ſet vpon his countenance: ſo, wee by our often frequenting conference with God, in prayers, and meditations, ſhall finde in our ſelues, though not ſuddenly, yet in time, a moſt heauenly change.

Q. *What followes from hence?*

A. The obſeruation of the eſſentiall name of God; as, *Iehouah*, *Iah*, *Ehoie*. The firſt word delivers vnto vs ſuch an eſſence as euer was, is, and ſhall be. *Rev.* 1. 4. *Je*, is a note of the Future tenſe, *Ho*, of the Preſent, and *Vah* of the Preterperfect tenſe: and ſo is well expounded. *Rev.* 1. 8. But ill expounded by thoſe, which by them would vnderſtand, the *Trinitie*, giuing the preſent to the Father, paſt to the Sonne, and to come to the Spirit. Yet it is true the Father workes of himſelfe, and as the preſent begins time, ſo he the action: it is alſo true that the Sonne works from him, and therefore paſſeth on the action, as that which is paſt doth time. Neyther can this be denyed but that the Spirit worketh from them both, and ſo finiſheth the action, as the future doth the poynts and periods of time. But this word is eſſentiall, and not perſonall, and therefore is giuen of God to expreſſe the eſſence, not the perſons. *Iah* is contracted of *Iehouah*, not to ſignifie a diminute God, as if it were the diminutiue thereof: but ſtill for eſſence and preſent being. Neither is it applyed to Chriſt, humbled in the fleſh, as if that were the diminution of it, but it is the denomination of one and the ſelfe ſame glorious eſſence in all the perſons. *Ehoie*, is as much as, I will be, which no

creature

creature can peremptorily affirme. Time changeth all things, and there is none that hath the command of it, but he alone that gaue it beginning, and continuance, and to whom the account of our very houres are due, and best knowne. But I must not lead you from *Him* into the wildernesse, and leauing the wells of water, trouble you with the barrennesse of mans braine. Take these Texts of Scripture for confirmation, and further illustration. *Exod.* 3. 14. *and* 15. 2. 3. *Psal.* 68. 4. *Isa.* 42. 8. Happy are we that wee rest vpon such a being, and may enioy all things in him, and him in all things, nothing in it selfe, so shall our ioyes neyther change nor perish: for, how ever the things themselues may alter and fade, yet he in whom they are ours, is ever like himselfe, constant, and everlasting.

Q. *What followes in the second place?*

A. *That God is free and voyde of all power, either to be, or be otherwise then hee is.* And therefore faith rests vpon a most substantiall and immutable being. He hath neither causes to over-power him, or accidents to change him, and so he is aboue all substantiall and accidentall power. Causes prevaile in every creature, but the Creator is voyde of them. And hereupon God is from himselfe, of himselfe, through himselfe, and for himselfe. He that is *Autoteos*, without causes, is *Autheos*, God of himselfe: yea, in vertue and power more then all causes to himselfe. Goe then yee wise Idolatrous Parasites, and erect Shrines, and offer sacrifices to your God, the world, and seeke to please him with your base & servile devotions: it shall be long enough ere such religion shall make you happie: you shall at last forsake those Altars, emptie, and sorrowfull; for, both you & your God are beholding to a better being then your selues. How ridiculous is it to plead for an Idoll-god that hath all the causes put vpon him. What fooles will be perswaded to resigne vp their owne eye-sight, and to looke thorow such spectacles, as very sottishnesse doth temper for them. I will here presume to presse in with an easie determination, although it seeme to me to be no other then a plaine quarrell,

well, betweene ſtomacke, and diſcretion, a ſmall deale of wiſedome might decide it, eſpecially, conſidering that all things are from God, and God alone from himſelfe. Bluſh, ye Gentiles, that vſe a Smith, and Carpenter, ſo weake efficients, that they faint in drinking the ſtrongeſt liquor. That make choyce of iron, braſſe, gold, ſilver, wood, &c. as matter to marre the making of a God. But about all let them conſider, whom neither the fumes of fiery paſſion do miſt, nor ſiniſter reſpects, or prejudices ſway downe on either ſide, from the pitch of iuſt integritie: how ſilly and idle a thing it is to forme a God after the image of man, bird, or beaſt, and that without the meaneſt life, farre from any Deitie or Diuinitie, except it be by the late Maſters of the Mint, in the multitude of their moderne miracles: but the Lord knowes, that theſe coines and ſtampes are farre off the pureſt pathes of veritie. Alas, how doe they ſay and robbe God of his excellencie, whiles they robe him in theſe ragges of rotten relickes? But this is the very hate of heauen, and in effect, the very gate or hie way to hell, to giue our ſelues vnto it as our *Summum Bonum*, or chiefe good. Whiles *Dagon* ſtands, the *Philiſtimes* fall downe: but when *Dagon* was fallen before the *Arke*, the *Philiſtimes* ſtood to lift him vp. It is iuſt with God, that thoſe, which want grace, ſhould want wit too; it is the power of ſuperſtition to turne men into thoſe ſtockes and ſtones, which they worſhip. Methinkes their vnderſtandings, and wits ſhould haue waded further, if *Dagon* fall, how ſhall we ſtand by him? If he cannot helpe himſelfe, what ſhall he profit vs? Yet Idolatry and Superſtition are not eaſily put out of countenance; *Dagon* is vp againe, and the next morning (the fitteſt time for deuotion) the *Philiſtimes* haſten their ſpeed, and flocke to their Temple, to ſee how *Dagon* had reſted that night vnder his owne Roofe; and now behold in kindneſſe their God is come to meete them in the way; ſome peeces parted from the reſt ſalute them vpon the threſhold; his head and his hands are ouer-runne their fellowes, to tell them, that neither his wit

nor

not his power could ſtand before the true God. And now whereas the threſhold ſhould haue beene hollowed to the Victor; it is conſecrated to their beaten God. As if it had beene made more holy by his ruine, then Gods revenge. Therefore God ſtrikes them in their bodies, which could not feele themſelues ſtricken in their Idoll. Paine muſt humble them, whom ſhame cannot. And now they begin to confeſſe, that Gods hand was ſore vpon them, and their God. Yet they make account of confeſſion as drunkards doe of vomiting: the *Arke* of the God of *Iſrael* ſhall not abide with them. Thus wicked men vpon all occaſions are glad to bee rid of God, but with no patience can part with their ſinnes. And thus the Prophet by-running through all the cauſes, *Iſa.* 40. 18. with 44. 12. derides the Heathen by making their gods. And then, as if they were beſotted, askes them, *Haue yee not knowne? Haue yee not heard? Hath it not beene told you from the beginning? Haue yee not underſtood it from the foundations of the earth? It is he that is God, which is able to ſit vpon the circle of the earth: ſtretch the heauens as a Curtaine, and ſpread them as a Tent to dwell in.*

Q. *What followes from hence, that God is without all cauſes?*

A. First, *He is without an efficient, or beginning*, Rev. 1. 8. *and* 3. 14. And from hence he is not ſubiect or obnoxious to the *creation*, or *annihilation* of any other, as are all creatures; yea, the very Angels; and therefore God is abſolutely independent, and ſupreame. And here nature and good nurture may bring vs to God. Reaſon hath no where either bound or banke to reſtraine it, but at this cauſe, hither will it bring vs, and here will it leaue vs. *I am the beginning of the creatures*, ſayth Chriſt; therefore God: goe by the creatures as workes, and they will lead vs to their firſt efficient and beginning. Secondly, *God is without all matter*; and therefore moſt *ſpirituall*: the leſſe matter, and the more forme the creatures inioy, the more ſpirituall it makes them. By God therefore, ſo pure a ſpirit, are all things nouriſhed with the onely dew of diuine benediction: but this high way is ſo plaine, that a guide were need-

leſſe. Furthermore, God being moſt ſpirituall, is likewiſe moſt *inviſible*, and *impalpable*. Too ſubtile for ſinew or ſight to ſeaſe vpon him. *Luk.* 24. 39. 1. *Tim.* 1. 17. It would preſent him for a furious and raving Bedlam, that ſhould once formalize God to his owne fancies. Againe, where matter is wanting, there *common nature* is wanting; for, things communicate, as they riſe from ſome common ſtocke, and ſtemme. And becauſe all ſpecialls are contained vnder generalls, God wants that too; and therefore is properly, neither eſſence, or being: but an *Hyperouſios*, or *ſuperſubſtantiall* being by himſelfe, one onely in number, neither dividing, nor devided; multiplying, or multiplyed. The wife is the husband devided, and the childe is the father multiplied. But God is neither ſo devided into three, neither are three ſo multiplied from one. He is (if I may ſo ſpeake with reverence) without all ſtocke or kine. Therefore when we ſay, eſſence is common, and perſon proper, it muſt be receiued with a graine of Salt. For the common nature is not diſtributed into parts, as into perſons; but as common to all, ſo it is one individuall and ſingular eſſence in them all, and that receiued of each perſon without parts or paſſions; for, matter is the ground of both, and where that is wanting, they are not to bee found. I ſtay the longer vpon theſe Negatiues, becauſe we are not loofely & lightly to ſlide over the things of God, as if they were vulgar, and triviall, like our owne. Thus farre you haue ſeene God, out of the rode and reach of the efficient, and matter: ſee him now voyd of forme and end; for in them likewiſe conſiſts power to be. The *forme* in going and comming is the cauſe of all *generation* and *corruption*; God therefore being without it, is *incorruptible*, and therefore a God *immortall* and *everlaſting*. Pſal. 102. 26. 27. *Iam.* 1. 17. 1. *Tim.* 1. 17. A choice and refined peece of high Quinteſſence of wit is that of Papiſts in their breaden god, which yet never Church could diſtill out of her braines, or aſpire vnto, beſides their owne. What generation and corruption doe they make of the everlaſting

bread

bread of heauen? Here perhaps might wee finde stuffe enough (I will not say to lade an *Argosie*) but to ouer-lade any mans wit in the world to reply vnto. It shall suffice vs to thinke of God as God, and man as man. Christ in heaven, and Christ in the Sacrament. Now if wee adde further, without both matter and forme together, then is God neither the *whole*, nor the *member* of any thing, or any wayes to be distributed or defined; I meane with perfect definition; because he hath no essence diuerse from himselfe, and therefore the definition, and that which it defines, are all one: so, that in God *Theos* and *Theiotees*, *God* and the *God-head* are all one. Lastly, hauing neither matter, nor forme, he wants all termes and limitations of essence, and therefore as most simple, so most infinite in being. For *end*, God is endlesse, being neither for any other, or hauing any other better then himselfe, and therefore the *chiefe good*, and by communication *our good*, and so to be desired aboue all. *Matth.* 19. 17. *Psal.* 63. 7. 11. *and* 73. 25. *and* 18. 1. 2. How easie is it now for Christians to insult ouer worldlings, that thinke themselues worthy of enuie? and to turne off their darling with a scornefull repulse? What if it make vs the Deuils proffer, *All these will I giue you*: Can wee not returne S. *Peters* answere, *Thy siluer and gold perish with thee*? He alone that is causelesse, shall cause mee the happinesse I expect, looke, and long for.

Q. *What followes from hence, that God is without accidents?*

A. *That he is both Apoios*, without quantitie, and *Apoios* without qualitie. In regard of the first, hee is neither augmented nor diminished; of the second, neither altered nor changed. *Euen to your old age I am he, and euen to hoare haires will I carry you.* Isa. 46. 4. *I am the Lord, I change not: therefore yee sonnes of Iacob are not consumed.* *Mal.* 3. 6. By this I see that all things here below are as farre from sincerity, as continuance, if they were sweete, as the ioyes aboue, yet how should their ficklenesse coole our delights, and make vs esteeme these drams of honey lost in pounds of gall, and guile? We laugh at their choice that are in loue

with

with the deformed; and what a face is this we now doue vpon? See if our ſinnes, cares, and croſſes haue not like a filthy morphew ouer-ſpread it; and made it loathſome (in compariſon of the beautie of the Creator) to all iudicious eyes. I marvaile then that we ſhould thus loue, what wee cannot hold, and for a ſhadow of a ſmoake, and a dreame of a ſhadow leaue him, whoſe light is neither variable, nor ſhadowed with turning. *Iam.* 1. 17. Here then, if wee will be wiſe Marchants, thriftie and happie vſurers, let vs part with that which wee cannot keepe, that we may gaine him whom wee cannot looſe. Theſe cottages of ours haue beene ruinous a long time, and the worſe for their accidents, and yet like fooles wee haue not thought of their fall. Lord giue mee grace to leane vpon thee, then ſhall my fall be eaſie, and my reſt endleſſe. Oh, thou which art out of the power of others, ouer-power mee to the obedience of thy ſelfe.

Q. *What will follow from Gods eſſence in the laſt place?*

A. *That God is one moſt pure and meere act*; that is, his being and action are all one thing. For as his eſſence is abſolute, ſo is his working. There is never a creature but hee worketh by qualities, and ſo his act is firſt in the power of them. The fire warmes not without heat, neither doth man vnderſtand without reaſon: a Bird might as eaſily flee without wings, and fire aſcend without lightneſſe, as the creature produce his actions without facultie and power thereunto. And hereupon it followeth, that paſſion and reſiſtence are incident to all his workes. The very Deuils ſuffer, and are reſiſted of God, and how-ſoever their motion is too ſwift to be ſtricken, or ſtayed by corporall inſtruments, yet God is quicke enough for them, to make them both feele and feare the dint of his ſword. God therefore being ſo abſolute an act, muſt needs haue his being and doing all one. *Iob. 5. 17.* *My father worketh hitherto, and I worke*, which ſhewes, that Gods act is eternall; and ſo creation as an act is from God, hath no beginning, as a paſſion in the creature, is meaſured by time. In regard of the firſt wee call

him

him a pure and meere act. In regard of the second, omnipotent, being able to make nothing as well as some thing, feele his worke which before could not be perceiued. And therefore omnipotencie, or Almightie power is not giuen to God in regard of himselfe, but his creatures, which may feele that hand which before was vnfelt. Againe, Gods being and act being all one thing, hee must needs doe all things by his essence, which is purely one. Hence God is the Archetype, or first draught of euery eminent act. In which respect it must needs be of soueraigne vse for the discouering and reforming of whatsoeuer error time hath soyled his actions withall. How are defaced copies, and disfigured pictures better amended, then by reducing them to their originall? If the pipe fayle, goe wee not to the head? O that his acts were set as a frontlet betweene the eyes, & as a seale vpon the hearts of all his followers. Ought not all our actions to be as branches of this root? Surely, this is the cleare head-spring of all other ensuing brookes; and as little streames empty themselues into great riuers; and they againe into the Sea; so must all runne to this maine. Venerable it is for the very antiquitie of it. Considering therefore what price men doe set vpon old copies, coynes, and statues; and that none will passe by a chrystall fountaine, bearing some auncient name or date, but will taste thereof, though no thirst prouokes him; I could not well passe over this leafe without some lesson for mine owne learning. If any haue passed a longer way, with more happy fruit of obseruation, I desire hee would not spare in some part to report the excellency of this trauell. But to keepe me within the sphere of my profession. He that is so pure an act, must needs bee without all passion, and resistence. A pure act cannot suffer, because it wants that power which should submit it to another; neither can it be resisted, for that which is ouer-powered, suffers in resisting, which to a meere act is impossible. And whereas God sayes, *I am pressed vnder you, as a Cart is pressed that is full of sheaues*: His meaning is, that their sinne

Ignat: ad Marian: Cassob.

Iob 9. 4. Rom. 9. 19.

Amos. 2. 13.

was so intollerable and waightie, that it was time to ease himselfe of it by due punishment, *not suffering the swift to escape by flight, or the strong by force*, as the next verses shew. O then the misery of all those that will needs be rich with iniury, and grow great by being conscious of secret evils. Wealth and honour without God, when they are at the best, are scarce our friends: but at the worst, our tormentors. Alas, alas, how ill agrees a gay coat, and a festred heart? What availes an high title, with an hell in the soule? These are they that must suffer. Sinne owes them a spite, and will pay them home when they least thinke of it, yea, when they are least able to beare it. I will therefore preferre all the afflictions of Gods *Israel*, before these pleasures of Ægypt; and choose rather to eat the lambe Christ, with these sowre herbes, then all these flesh-pots of sinne. Let me be miserable, so I be not guilty, and rather abound with sorrow then sinne: so shall the consuming fire that no water can quench, or violence oppose, haue mercy vpon me. He is liberall, that I liue; but he shall bee munificent, in bringing a poore wretch from all miseries to taste of the full cup of his glory. Hitherto we haue but heard of God by way of Negation, denying of him all the imperfections of the creatures: Now, wee are to speake of him by way of Affirmation, giuing him the most eminent and excellent perfections of his owne workes. The *Schooles* haue layd vs downe a three-fold way of knowing God. As the *negation* of imperfections, the *affirmation* of perfections, and the *causation* of great workes. The two first we follow in Gods sufficiency, the last wee leaue as proper to the efficiency.

Amos. 2. 14. 15. 16.

Heb. 11. 25.

Heb. 12. 29.

CHAPTER

CHAPTER V.

Of the Attributes of the Eſſence.

Queſtion.

BVt how ſhall God be apprehended of vs, ſeeing he is ſimply one? Anſwere.

In that he hath made himſelfe many attributes. It is fit that the obiect and the vnderſtanding be proportionable to it ſelfe, an infinite vnderſtanding is capable of an infinite obiect, and ſo God onely vnderſtands himſelfe. Now becauſe man cannot apprehend God by one act of vnderſtanding, the ſimplicitie of his face and eſſence is layd open by the multiplicitie of his backe-parts, and attributes. So God reuealed himſelfe to *Moſes*, when he proclaimed his glorious Name: *The Lord, the Lord, ſtrong, gracious, and mercifull, &c.* And ſo *Moſes* himſelfe publiſhed Gods name: *Aſcribe yee greatneſſe to our God, he is a rocke, his worke is perfect: all his wayes are iudgement: a God of truth, and without iniquitie, iuſt and right is he.* Exod. 34. 6. Deut. 32. 3. 4. Preiudice is a great enemy to truth, and makes the mind vncapable of it. Hence it comes to paſſe, that moſt men deſpaire of any knowledge of God, and ſo fall into Atheiſme, or elſe they will faſhion God to ſome forme of their owne, whether of an humane body, or of admirable light; or if their mindes haue any other more likely, and pleaſing image; and ſo become Idolaters with their owne conceits. In matters therefore of ſo great conſequence, I will firſt lay a ſure ground, and then beleeue, though I can argue no further; and will hold the concluſion, in ſpight of all premiſſes. He that teacheth God vpon the warrant of his owne braine, layes the brands together without tongues, and is ſure (at leaſt) to burne his owne fingers. I will therefore beware how I ſayle vpon this Sea without Compaſſe.

Q. *What are Gods Attributes?*

A. *That one most pure God, diuerſely apprehended. Heare O Iſrael, the Lord thy God is one, great, mightie, terrible, &c.*

Deut. 6. 4. And 10. 17.

Faith, which is the diuine *Logick* of Gods ſpirit, reſts vpon teſtimony aboue all Arguments, and ſo takes God barely on his word, without any further diſcourſe: yet by the way of vnderſtanding, which apprehends the knowledge of things by Arguments, diſtinct from the things, and amongſt themſelues, Faith is ſo farre content that Reaſon ſhew the way, in making the Attributes diverſe from the eſſence, and amongſt themſelues; but checks reaſon when it would make them oppoſite, or really to be diſtinguiſhed. It is aboue the Art of reaſon to teach the ſubiect and all his attributes to be one in nature; and yet thus farre it may agree with reaſon, to make them diverſe. So that by faith and the way of ſanctified reaſon, wee come to apprehend him that is ſimply one. Mans reaſon in matter of faith, as fire in the firſt degree of her aſcent may be a flame, next ſmoake, and then nothing. The light may be good, if like *fooles-fire* wee truſt it not too long. Faith ſtands like an auncient *Pyramid*; which the leſſe it growes to a mans eye, the neerer it reaches to heauen. Whereas reaſon for the moſt part, like *Aſtronomie* begins in Nature, ends in Magicke. If it may haue the whole handling of diuinitie, it will make it ridiculous before it leaue it. *Logicke*, the *Heraldry* of all Arts, and the beſt array of iudgement, is in the moſt exact knowledge of God, either a skilful ignorance, or a wild knowledge. Almoſt as good diſcourſe to brute beaſts, of the depth of *Philoſophy*, as to meere carnall men of the myſteries of *Diuinitie*. He that will beleeue no more, then he conceiues by reaſon, can never be a Chriſtian; or he a Logician, that will aſſent without reaſon. And ſeeing God hath made the ſoule as the lampe of the body, and reaſon as the lampe of the ſoule; Religion of Reaſon, and Faith of Religion: Let vs vſe all theſe lights without confuſion, and let not one trip vp the heeles of the other, according to the dexteritie of humane policy. In

divine things what we may, wee muſt conceiue, the reſt beleeue and wonder. Not the curious head, but the credulous and plaine heart, is accepted with God. Wee will bolt out by reaſon, what may helpe faith, not confound it. In briefe, to open a little creviſe of further light, and giue a little more glimpſe to the poynt, let the inſuing concectaries be well marked and obſerved.

Q. *What followes from hence?*

A. *That the attributes differ not really from his eſſence, or betweene themſelues, but onely in reſpect of our underſtanding*: Hence they are his eſſence. *I am that I am*, teacheth an Ocean of *Diuinitie*: where the attribute is, *I am*, as well as the ſubiect, and ſo nothing is giuen to God that is leſſe then himſelfe. God is mercifull, and his mercy is himſelfe. Loe, with this word, *I am*, wee may happily wade out of thoſe deepes, whereof our conceits can finde no bottome. A little further, here ſhall wee not like *Pagans* worſhipping the Sunne, hold our hands to the Glo-worme in ſtead of a coale for heat. Exod. 3. 14.

Q. *What then obſerue you in the ſecond place?*

A. *That all his attributes are giuen vnto him, both in the abſtract, and concret*; as God is mercifull, or God is mercy it ſelfe; *To haue life, and be life: to be in the light, and the light: loue to come from God, and be God are all one.* Thinke of him, as one, whoſe wiſedome is his iuſtice, whoſe iuſtice is his power, whoſe power is his mercy; and whoſe wiſedome, iuſtice, power, and mercy, are himſelfe. Good without qualitie, great without quantitie, everlaſting without time, preſent every where without place, containing all things without extent. Theſe things are not to bee weighed at the common beame of cuſtome and opinion, but at the golden ſtandard of Gods Sanctuary. *Siluer hath his veine, and Gold his mine where it is found, iron is taken out of the earth, and braſſe moulten out of the ſtones, but the place of this wiſedome is not to be found in the land of the liuing.* Faint not in this knowledge, neither be weary of well-doing: for though in rowing this veſſell vpon ſo maine an ocean, Ioh. 5. 26. With 14. 6. 1. Ioh. 1. 5. 7. 1. Ioh. 4. 7. 8. Iob. 28. 1. 2.

the windes blow, and crosse Seas rage, yet God our most skilfull Pilote, can straight send an *Halcyon* to set vs on shoare.

Q. *What learne we in the third place?*

A. *That his Attributes are not in him by participation, imperfectly, but at the first hand, and by themselues most perfectly.* God needs to borrow from none that which hee meanes to bestow vpon vs, but being rich in grace, giues vs of his owne. As one *Diamond* fashions another; so is this sequele wrought out of the former; for, hee that is goodnesse it selfe, receiues none from others. That mans face is hatcht all over with impudence, that dare arrogate the least good to himselfe. It is vertue that will alwayes cleere her way as shee goes; but vice will be ever behind-hand with it selfe, I know that God requires of our debts, a reckoning, not payment. And I beleeue heauen to be the easiest purchase, for wee are the richer for the disbursing.

Gen. 17. 1. Psal. 36. 9. Rom. 11. 3. Ephes. 1. 7.

Q. *What followes in the fourth place?*

A. *That all his attributes are in him in the highest degree, and can no wayes be intended, or remitted, though in regard of the obiect about which they are exercised, they may lesse or more appeare.* For as fire burneth not in dry wood and greene wood alike; so, Gods grace is not to euery person in the same measure. His abundance is infinite; and therefore cannot admit decrease. Take a drop out of the Sea, and the water will be so much the lesse: but here the very flouds of Gods bountie, running all abroad, doe nothing lessen his store. If wee receiue sparingly, it is not for want either of plentie in him, or liberalitie to vs, but for very want of capacitie in our selues: even as they that come to the riuer, to draw water, receiue so much as their vessell will hold. *Open thy mouth wide* (sayth God) *and I will fill it.* And here the Rule in nature holds, *That all causes doe worke according to the disposition of the subiect*: Saue with this caution, that God can dispose of the subiect as he pleaseth, for the holding of his mercy. Happinesse and misery, are *Antipodes*, and God can bring them into another world,

Psal. 125. 4. 5. Rom. 9. 13.

Psal. 81. 10.

that

that walke in the kingdome of darknesse. O pitty not inferior to plenty, & loue towards distressed sinners, no lesse then infinite. A degree doth either extend the quantitie, as *great, greater*, the *greatest*; or intend the qualitie, as *good, better*, the *best*: and God is a degree aboue the *Superlative*, as, greatnesse, or goodnesse it selfe. God is *Great*. Psal. 77. 13. *Greater*. Iob 33. 12. *Greatest*. Psal. 95. 3. *Greatnesse it selfe*. Psal. 145. 3. *Good*. Psal. 106. 1. *Better*. Psal. 108. 9. *Best*. Phil. 1. 23. *Goodnesse it selfe*. Marh. 19. 17. *To Abraham God is a reward, a great reward, yea, an exceeding great reward*. Gen. 15. 1. I see it is difficult to avoyd varietie, I will not bee curious in traversing opinions, I studie for simple truth, as one that will not lead you out of the rode way, to shew you the turnings.

Q. *May there any thing yet follow in the fift place?*

A. Yes, *That all the Attributes of God are equall betweene themselues, though they appeare not so to every man.* Slow to anger much in mercy. Is not my way equall. Yours vnequall? Mans strength is but the vicissitude of rising and falling. His titles of honour are as rattles to still ambition, his greatnesse is fames Butt, and feares Quiver: It is onely God that truely enioyes himselfe, and is best to be enioyed of men, who shall ever be found most equall, and like himselfe. If I were dumbe, these sweete meditations would make me finde a tongue. If it be low water, the mill may stand still, but such abundance of heartie thoughts will set the wheeles on going. I would be ashamed, that the earnest Discourses of vnlearned Mariners of their voyages; or, Huntsmen of their game, should exceed our divine Meditations on this Theame. Exod. 34. 5. 6. Psal. 103. 8. Ezek. 18. 25. 29.

Q. *Is there yet any thing that may further be learned from the definition of Gods Attributes?*

A. This yet remaineth, that *all the attributes are in him together, though they appeare not together in his creatures.* Some appeare in creation, some in corruption, some in redemption. Iustice and mercy are as absolute in God, as wisedome and power, though they appeare not to vs, before the appli- Rom. 1. 20. Act. 17. 17. Luk. 10. 21.

plication of Christ to the Church, where predestination
Ier. 31. 3. may most safely be handled. *I haue loued thee with an euerlasting loue. Therefore with louing kindnesse haue I drawne thee.* It alwayes appeares not what loue God beares his Saints and Sonnes. This life I count as a throng in a narrow passage: he that is first out, finds ease, he in the middle worst hemmed in with troubles, the hindmost that driues both out before him, though not suffering wrong, hath his part in doing it. Alas, where shall a man mew vp himselfe, that he may not be a witnesse of what hee would not? What can he heare, or see, and not be either sad or guilty? Oathes striue for number with words; scoffes with oaths, vaine speeches with both. Alas, is not God serued with mouthes full of curses and bitternesse, with heads full of wine, with eyes full of lust, hands full of bloud, backes full of pride, panches full of gluttony, soules and liues full of horrible sinnes? Stewes and Tauernes are better serued with customers, then Gods house with beleeuers. Well, that is in God already, that shall one day make these monsters of men smart for it. If with much pressure I can get through the strait passage, and leaue but my superfluous ragges as torne from mee in the crowd, I am happy. I beleeue the destiny of all my sorrowes is written in heauen by a wise and eternall decree, and that no euils either come by chance, or are let loose to light where they list, and therefore it shall content mee, that the faithfull God that hath ordained, moderates them. How euer they appeare for the present, their beginning and their ending are both together in God. I care not what become of this frayle Barke of my flesh, so I may saue the Passenger. And here I cast Anchor.

Q. *How many kind of attributes be there?*

Exod. 3. 13. A. Two, *which shew either what he is*, or *who he is*. *Moses* desires to know what is his name; and *Pharaoh* will know
Exod. 5. 2. who he is, *before he will let Israel goe*. To the first question God gaue a short answere, *I am*. To the second he made a large reply, till *Pharaoh* was compelled to answere himselfe,

selfe, *the Lord is righteous.* When we desire to be acquainted with some great Personage, wee vsually inquire, who, or what is such a Person, euen thirsting till wee heare his name, or titles: So, Faith cannot be satisfied without some knowledge of the nature, or properties of God. And must be inquiring whom or what she hath beleeued. And here I know it will be farre more easie to fill the belly of faith, then the eye of reason. That faith may therefore be as the elbow for a heauy Soule to leane on, wee will vnder-prop it with both these pillars. I know that as the Sea receiueth all streames, and yet hath proper water in farre greater abundance: so, in God there is a confluence of the perfections of all creatures, and yet his owne perfection doth infinitely exceed them. Wee are to meddle with the first, with the presence whereof, all the powers of the minde shall be filled; all the senses of the body shall be satiated: in so much as they shall, neither in desire seeke, nor in hope aspire, nor in imagination faine any greater pleasure. Exod. 9. 27. 2. Tim. 1. 12.

Q. *What is God?*

A. *God is a spirit, hauing life in himselfe, or of himselfe.* He is (as wee haue heard) both being and Act; now wee see both in our definition, not that hee is compounded of them, but expressed by them. In euery creature there is a composition of matter and forme, out of which it hath his essence and action: so in God, spirit is as the matter, life as the forme; I say expressing, not compounding his nature. And the reason is liuely, for God must be the most excellent nature, and the most eminent act. Spirit is the purest nature, and life the quickest act. Obserue, but in nature, and you shall find, that much matter and little forme make things grosse and corporall: much forme and little matter fine and spirituall. Earth is more grosse then water; water then ayre; ayre then fire; bodies then soules; men then Angels; Angels then God. There is no creature free from matter, for then should it be as spirituall as God. He onely is without matter, and therefore most spirituall; and consequently most actiue, as if he were all forme. Ioh. 4. 24. With 1. 26. 2. Cor. 3. 17.

Hence he is ſtiled the *liuing God*. Deut. 32. 40. Iudg. 8. 19. Ruth. 3. 13. Ezek. 33. 11. Dan. 4. 37. by whoſe life we are to ſweare as hauing moſt intelligence of the truth, and greateſt power to puniſh the liar. Being a ſpirit hee muſt needs be ſtrong and ſubtile to enter where he will; being life it ſelfe he muſt needs quicken and quiet all deſires and appetites. Alas, then how miſerable are all thoſe that want this God, or haue prouoked him by their ſinnes? As one that floateth, halfe choaked and wearied in the middeſt of the Sea, ceaſeth not to wreſtle with the waues, to caſt forth his hands euery way, although he graſpeth nothing, but thinne and weake water, which continually deceiueth his paines; ſo, they that both ſwim and ſinke in this depth of death, ſhall alwayes ſtriue and ſtruggle therewith, although they neither finde nor hope for any helpe. O deadly life: O immortall death; if the paine were no greater then the ſtinging of Ants, or of Fleas, eternitie were enough to make it intolerable. Lord quicken me from this death, and make me by faith to paſſe from it vnto life purpoſed and promiſed in thine owne beloued. Happie are all they that beleeue, and in beleeuing ſerue this ſpirit of life *in ſpirit and truth*, all the dayes of their life.

Ier. 10. 10. 1. Tim. 4. 10.

Act. 17. 28. Ioh. 1. 4. And 5. 21, 26.

Ioh. 5. 21. 24. 2 Cor. 4. 11. Gal. 2. 19, 20.

Ioh. 4. 24. Luk. 1. 75.

Q. *What are the attributes that ſhew vs who he is?*

A. *His eſſentiall properties.* And here the field is large for the deſcribing of God. *Simonides* being asked of *Hiero* the King, what God was, demanded a dayes reſpite, then two dayes, afterwards three: and being asked the reaſon, anſwered, that the longer he thought what God ſhould bee, the leſſe he vnderſtood of him. And another heathen ſaid, *It is hard to find a God; but to vnderſtand him impoſſible.* No wonder, theſe men had but the light of Nature, yet thus farre they aymed right, and ſhot neere, that God the moſt intelligible was leaſt vnderſtood of vs; and that the infinite vnderſtanding was not within the compaſſe and ſadome of the finite; but in helping that default by their owne imaginations, went themſelues exceeding wide, and came not neere the marke: which I aſcribe not to any de-

Plato.

Quò enim prius eo notius naturâ.

fect

fect of eye-ſight in thoſe ſharpe-ſighted Eagles of Nature, but onely to the want of fixed contemplations in the book of the world, and more eſpecially their vtter ignorance of the word of God. Wee therefore that enioy the ſacred Scriptures may ſee farre further into this myſtery. Remembring alwayes, that Divinitie as the Miſtreſſe taketh vpon her to direct her hand-mayd, and that the *Bible* is the beſt *man of counſell*, for the greateſt Clarke in the world, containing more then all the Divines of the Heathen ever ſaw the ſhadow of. All which will beſt appeare by the opening of this rich Cabinet of Gods Attributes, and viewing the ſeverall Iewels in it, by this torch-light, or rather Sunne of the little world. And it ſhould be a ſhame for Chriſtians, if it were not better knowne of them then *Lipſius* his Bee-hiue, or *Machiavels* Spider-web; about which many wits, like a *Dor*, end their flights in a Dung-hill. And here I might enter an ample harveſt of properties *affirmative* & *negative*, *proper* and *figurative*, *abſolute* and *Relative*. But here ſuch properties are to be handled as appeare by themſelues as no wayes flowing from the eſſence of the creatures, as all negative, figurative, and relative properties doe. Onely one thing I cannot but mention in admiration of Gods goodneſſe vnto vs, which is, that God is content to take properties moſt improper, as a body in reſpect of all the members of it, head, face, eyes, eye-lids, apple of the eye, mouth, eares, necke, hand, arme, right hand, fingers, feete, heart, bowels, &c. *Dan.* 7. 9. *Exod.* 33. 20. 23. 2. *Chron.* 16. 9. *Pſal.* 11. 4. *Deut.* 32. 10. *Ioſh.* 9. 14. *Pſal.* 31. 2. 2. *Sam.* 22. 9. *Ier.* 18. 17. *Act.* 4. 28. *Exod.* 6. 6. *and* 15. 6. *and* 31. 18. *Pſal.* 110. 1. 1. *Sam.* 2. 35. *Ier.* 31. 20. So likewiſe a ſoule coupled with the body and members. *Iſa.* 1. 14. ſo the ſenſes that riſe from the vnion, both inward and outward; as, memory, forgetfulneſſe; hearing, ſeeing, ſmelling, &c. *Pſal.* 136. 23. *Iſa.* 49. 14. *Pſal.* 14. 2. *and* 5. 8. 2. *Gen.* 8. 21. In briefe, he aſſumeth the very affections and paſſions of the ſoule, as ioy, ſorrow, anger, zeale, Ieloufie, &c. *Iudg.* 9. 13. *Gen.* 6. 6. *Rom.* 1. 18. Nay, yet hee

Rom. 3. 4. Exod. 23. 19. Pſal. 46. 1. With 70. 5. Exod. 34. 6.

goes lower, and by the wings of birds, hornes of beasts, the Sunne, the light, their very shadow, the fire, rockes, and stones he speakes vnto vs. *Psal.* 91. 4. 2. *Sam.* 22. 3. *Psal.* 84. 11. 1. *Ioh.* 1. 5. *Psal.* 91. 1. *Deut.* 4. 24. *Psal.* 71. 3. yea, and to goe to the lowest, by the works of mans hands, as shields, and bucklers, &c. *Psal.* 2. 3. *and* 144. 2. yet we are to vnderstand, that all these are attributed vnto God improperly, and by way of his gracious condiscending vnto, and sympathizing with mans nature, because being literally taken, they are derogatory vnto his eternall glory, whereunto simplicitie, and vniformitie are of absolute necessitie. O Lord, doest thou speake so familiarly vnto vs, and haue wee so little knowledge of thee? I cannot but blush to heare very Countrey-people speake statutes and husbandry well enough, to make their neighbours thinke them wise men: yea, to be so well skilled in *Arithmetuke* and rates, as they haue eloquence enough to saue their two-pence. And yet (O Lord) what a world of blindnesse is there in conceiuing, and vnderstanding of thee? O muck-wormes of the world, which like the Gentiles breed of putrefaction, and Beetles fed in the dung, relishing nothing else but earthly things: thinking there is no other godlinesse but gaine; no happinesse but to scrape and gather, *to haue and to hold.* Let them know that the treasures of wickednesse and wrath will goe together: and that they that make casting Nets for all fish that come, will in the end get the Deuill and all: like Seruing-men, by the superscription of their liuery, they tell vs, without asking, who owne them, and though they be not drunke, yet they are not their owne men; for, *his seruants they are to whom they obey.* God make vs more pliant to his will, seeing so graciously he applies himselfe vnto vs.

Rom. 6. 16.

Q. *How many sort of properties are there that shew God more absolutely and properly?*

A. Two, *either shewing how great, or what manner of God he is. Great is the Lord, and gracious, and mercifull, &c. Our God is the God of Gods, and Lord of Lords, a great God, mighty*

Psal. 145. 3. 8. Deut. 10. 17.

ble and terrible. Infinitely great without quantitie, infinitely good without qualitie. Who being both the originall, and the end of all things, cannot rightly be sayd to be any thing, for he must needs be aboue all, and better then all: in regard therefore of his incomprehensible nature, wee must acknowledge, that *darkenesse is his secret place, clouds and thicke mists are round about him*: yet so he hath declared himselfe vnto vs, that we may know him to be most wise in vnderstanding, most mighty in ability, and most louing in will to succour and saue vs. As are hiding places from the winde, and refuges from tempests, ryvers of waters to dry places, and as raine to the new mowne grasse, &c. so shall we finde him our stay, if wee seeke him as we may. Psal. 18. 11.

CHAPTER VI.

Of the Greatnesse of God.

Question.

WHat Attributes shew his Greatnesse?

Answere.

His vnitie, in regard of quantitie discret, Infinitenesse and eternitie, in regard of quantitie continued: such is his Greatnesse, that he is that one most infinite and eternall. See now, that *I, euen I am he, and there is no God with me; I lift vp my hand to heauen, and say, I liue for ever.* In matter of life and death there is none comparable to the Almighty; all are but cyphers, that stand for a number with him, whose value and account is to be reckoned for nought. Let all proud *Herods* take heed, how they admit but the voyce of a God. As no wrong can escape him; so least of all those which are offred to his Maiesty: he that made the eare, needs no intelligence of the tongue. All haue to doe with a God, that is light of hearing; men cannot whisper any euill so secretly, that he should not cry out of noyse: and what Deut. 32. 39. Act. 12. 22. 23.

needs any other euidence, when the Iudge is the witnesse? And though some sinnes doe not euer looke the same way they moue; yet this single eyed God can easily distinguish betwixt the visor of actions, and the face: he therefore cannot want honour and patronage, that seekes the honour of this God.

Q. *What is Gods Vnitie?*

A. *Whereby he being one in essence, is also one in number.* Deut. 4. 35. Mar. 12. 32. 1. Cor. 8. 4. 5. 6. *Vnto thee it was shewed, that thou mightest know, that the Lord he is God; there is none else beside him. Thou hast said the truth: for there is one God, and there is no other but he. Though many are called Gods, yet to vs there is but one God.* Hence it followeth that we need not be distracted in the worship of this our God. Let him carry vs which way hee will, make the passages never so troublesome and perillous, yet the same hand that makes them hard will make them sure, and if we be faithfull to him, he will master all difficulties for vs. O God as wee haue trusted thee with the beginning, so will wee trust thee with the finishing of our glory. And though never so many or maine hinderances of our saluation offer themselues, and after all our hopes, threaten to defeat vs, yet faithfull art thou that hast promised, which wilt also doe it. For how shouldst thou that art one in number and essence, be otherwise then thy selfe. All things doe turne vpon this poynt, and hasten to this center: if it were not for vnitie, multiplicitie would destroy it selfe. Nature will runne out of it selfe to doe homage to this vniforme creator. *What ayledst thee O Sea, that thou fleddest, and thou Iordan, that thou wast driuen backe? yee mountaines that yee leaped like Rammes, and yee little hills like Lambes? Surely, the earth trembled at thy presence O Lord, at the presence of the God of Iacob.* It is naturall for the preservation of vnitie, for waight it selfe to ascend: how obseruant therefore ought all creatures be to him that made them? Alas, how could the rebellious Canaanites stand out against him, or his people, whom the Seas and riuers gaue way vnto? With what ioy might Gods people trample vpon the dry chan-

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nel of *Iordan*, seeing behind them, Egypt, the Sea, and wildernesse overcome, and before them the promised land so ready to entertaine them, that the very waters being glad of their comming, ranne backe to welcome them into *Canaan*? O Lord, if thus thou be one, that all must yeeld, how great is this vnitie, making and comprehending all others? What a rowe of creatures follow thee, and what an Army doest thou lead? In spite of all Atheists, vnitie will Marshall all vnder thy colours; and let them die by Marshall law that dare once breake this ranke, and rebelliously set themselues against thee. There were no numbers if thou wert not first, and if there be many, thou art a God: No Atheist in the world shall be able to phillip off this authoritie with disdaine. God is the first, because in nature one is before two, and must begin in the order of computation. Account the times, and tell mee who hath multiplied them? Thinke on the creatures, and shew me their beginning, I deeme, all dayes and deeds in their succession, will either proue nature a God, or a God of nature. And if euery grape must haue his bush, and each suspition his prevention, let the Atheist take this answere, Nature is *res nata*, a thing bred and borne of, or by another. Who is then this grand Parent of Nature? Your owne Poets haue told you, *wee are his off-spring*. The head of nature is God, who of his owne will, of nothing begate all things: I say of his will, not of himselfe; for, so should he and all his creatures be simply one. And so wee should need no other reckoning, the number would be soone told. But he must be sedulous that will learne this secret, and by telling a multitude, or an heape of vnities, finde out one simply first. But why say I so, seeing two will proue one? let him then finde any number in being, and it will proue a God. Act. 17. 28.

Q. *What is Gods infinitenesse?*

A. *Whereby he is without all limits of essence.* As Gods eternitie riseth from this, that hee hath neither beginning nor ending: so his infinitenesse from this, that he hath neither

ther matter nor forme, which are the proper limites of essence; as being most essentiall to euery finite being. Indeed the limitation of any cause, makes the effect finite. *Gen.* 1. 2. the earth is said to be voyd and without forme. It was of nothing for matter, and it was all things for forme: yet wanting both these it was finite, as hauing his beginning and ending from God, who alone *sits vpon the circle of it.* Isa. 40. 22. and aboue it *stretcheth the heauens*, inclosing both, being inclosed by neither. *Psal.* 147. 5. *The Lord is of great power, his vnderstanding is infinite.* And here may we ever be striuing to perfection; and as the kine of the Philistimes, which drew the *Arke* of God, though they were milch, and had calues at home; the one to weaken them, the other to withdraw them: yet without turning to the right hand, or the left, they kept on their way, till they came to *Bethshemesh*: so, hauing once ioyned our selues to the yoake of Christ, and drawing forward towards this infinite essence, and the fruition of our blisse in him, let vs chearefully beare the Arke of his Law vpon our shoulders, in the way of holinesse, and in spite of all hinderances, keepe on in our tract, till wee bee gotten where our everlasting house and mansion is provided for vs, and that by the hands of this vnlimited God.

Q. *What followes from hence?*

A. First, *The Immensitie of God, whereby he is without all dimensions*, that is, of *length*, *breadth*, or *thicknesse*. Hee is *higher* then heaven, *deeper* then hell, *longer* then the earth, *broader* then the Sea, &c. *Iob* 11. 8. 9. *Isa.* 40. 12. *Ier.* 23. 23. *A God at hand and a God a farre off.* He that is freed from dimensions, may pierce and penetrate, enter and passe whither he pleaseth without probabilitie, or possibilitie of resistence. A sonne feeling the loue of his father, creepes neerer vnder his wings, or elbow: how easie is it for God to enter our stony and steely hearts, and draw them after him? They that resist the holy Ghost, doe it by gain-saying his word, not by frustrating his worke; for hee shall *conuince the world.* Ioa 16. 8. either to conuersion, or confusion.

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The altitude of pride, longitude of power, and profunditie of policie are trampled vpon by God. Proud *Belshazzar* (Dan. 5.27.) *was weighed and found too light*; Gods wand soone found him wanting; and alas, how easily did God penetrate the hard walls of his heart, to the horrour of his whole soule, and hastning of his death? Now as a Ship in the midst of a storme, tossed with tempests, and beaten on every side, with windes and waues, and dangerously driuen, not by direction of the Master, but by the fury of vnbridled violence; so, in this extraordinary agitation, Reason, which is the Pilote, could beare no Rule; but affection and affliction, as a storme, tosse and driue him to vtter despaire. Thus all the wicked, whose hearts the Lord doth not pearse and boare by his word, he enters by force to stirre vp that raging Sea, whose waters foame nothing but mire and gravell. *Isa.* 57.20.

Q. *What in the second place may be obserued?*

A. *His incomprehensiblenesse, whereby hee is without all limits of place*, and from this flowes his *omnipresence*, or *vbiquitie*, whereby he is wholly without and within all and euery place, no where included, no where excluded; and that without all locall motion, or mutation of place. Hee fils al places without compression, or straitning of another, or the contraction, extension, condensation, or rarefaction of himselfe. A *Candle* may bee contracted for his light within the hand, or hatte, & extended to a whole roome. A *spunge* may be thrust into a narrow compasse, and yet by swelling fill a larger space. But God neither moues to come into any place, as doe the Angels, or standing still, fills it by thrusting out another, as liquor into a vessell; or else in larging and contracting himselfe like light; or by any thickning or thinning of pores, and parts, as Ice and water, &c. but purely, and simply, by his essence and presence is euery where. 1. *Kings.* 8.27. *Psal.* 139.7. *Isa.* 66.1. *Ier.* 23. 23.24. *Act.* 17.27. By this it appeares, that no place can hinder God from doing vs good. Distance, or difficultie may be impediments to all the creatures to stay their helpe,

but God at a blush fills all places, to comfort or confound, as it pleaseth him. He moueth, or changeth all things, without eyther motion, or change in himselfe; who is in euery place present, in euery place intire; within all things, and contained in nothing; without all things, and sustained by nothing; but containeth, sustaineth, and maintaineth all things. O infinite goodnesse, passing all humane both search and sight; thou both fillest and includest all things; thou art in euery place present, without either seat, or motion. Giue me therefore grace, that in all places I may both feare, and feele thy power.

Q. *What is Gods eternitie?*

A. *That whereby he is before and after all, not beings*: that is, not onely the world, but the very nothing of it. Reason will teach me that nothing was before the world, and that nothing may be after it: but it cannot teach mee any such apprehension before or after God. For I cannot so much as conceiue a nothing, before an absolute being: the reason is because nothing is apprehended by way of contrarietie to something. *Psal.* 90. 2. *Before the mountaines were made, &c.* God is not onely before the creature, but the making of it, and that from an everlasting before it, to an everlasting after it. *Psal.* 139. 16. God sees the creature in his *non entitie*, or nothing. *Isa.* 57. 15. *He inhabiteth eternitie.* 1. *Tim.* 1. 17. *The King of ages.* Heb. 1. 2. *The maker of times.* The Hebrew word comes of a roote, to lie hid, because there is no knowledge where to beginne or end. Alas, how doe wee affect a thousand things that cannot be effected; miserably afflicting the soule because they are wanting. And of all things wee doe obtaine, the pleasure doth forthwith eyther vanish, or cloy; they doe no more satisfie the appetite, then salt water quencheth thirst. Onely this eternall God giues it all contentment. Eternitie is eyther an admirable blessing, or a miserable curse. If all the punishments of hell were no greater then the stinging of Gnatts, perpetuity is enough to make them intolerable. Oh, how grieuous shall it bee to the damned, to thinke,

that

that after millions of ages, they ſhall bee ſo farre eyther from end, or from eaſe, as they were the firſt day of their beginning. In life there is ſome eaſe, and in death an end: but here the wicked ſhall neither haue end, nor eaſe. So long as God ſhall liue, ſo long ſhall the damned die; and when he ſhall ceaſe to be happy, then ſhall they alſo ceaſe to bee miſerable.

Q. *What followes from hence?*

A. *That God is without all limites of time paſt, preſent, or to come.* And yet he is at all times, but without reſpect of time. And therefore cannot be ſubiect to any mutation, or alteration of time, as to be young, or old; but is an everlaſting and immortall God before, and after all times, and in all times, for ever and ever. *Iob* 36. 26. *Pſal.* 92. 7. 8. *and* 102. 26. 27 *Iſa.* 41. 4. *and* 43. 10. 11. *Ier.* 10. 10. 1. *Tim.* 1. 17. Rev. 1. 8. 2. Pet. 3. 8.

Some things haue no beginning, and yet an end, as Gods *decrees.* Some things a beginning, and no ending, as *Angels*; ſome things both beginning and ending, as all *ſublunary creatures*: God alone hath neither beginning nor ending. All creatures haue a laſting: Angels an out-laſting; God an ever-laſting. O that true loue like a ſtrong ſtreame, which the further it is from this head of eternitie, would runne vnto it with greater violence. Alas, that ever ſo many cold windes of temptation, ſhould blow betwixt God and our hearts, to make our affections cooler vnto him. What dull mettall is this wee are made of? Wee haue the fountaine of felicitie and eternitie, and yet complaine of want and wearineſſe. Doe wee freeze in the fire, and ſtarue at a feaſt? Haue wee God to enioy, and yet pine and hang downe the head? Let me die if ever I envie their happines that ioy in red and white Croſſes, a vaine title, daintie diſhes. Gold is that which the baſeſt elements yeelds, the moſt ſavage *Indians* get; ſervile Apprentiſes worke, *Midianitiſh* Camels carry, miſerable worldlings admire, covetous *Iewes* ſwallow, vnthriftie Ruffians ſpend. Let me haue my God, and let me never want him, till I envie them. So ſhall my ioyes be laſting, when this tranſitory traſh

ſhall leaue them. Goe then thou miſcreant, that can take more pleaſure in a kite, a dogge, a boune and baſe companion, then in the liuing God. An *Hauke* becomes thy fiſt better then a *Bible*, and euery dunghill trifle, then this during Deitie. O the vnſavory foode of fooles, to the taſte of any wiſe man: I can but wonder how any ſhould be ſo idle, hauing ſo fayre meanes to purchaſe better things: but I muſt conclude them amongſt *Salomons* fooles, *who hauing a price in their hands, haue no hearts to get wiſedome.*

CHAPTER VII.

Of the diuine Qualities.

Queſtion.

WHat *Attributes ſhew vs what manner of God he is?*

Anſwere.

A. *His moſt divine and excellent qualities, whereby hee acteth*, or *worketh*. Properly God hath none; yet becauſe we cannot ſee his working by his eſſence, he giues qualities to himſelfe, by which wee may vnderſtand his marveilous workes. *Pſal.* 86. 8. *Among the gods there is none like thee (O God) and there is none that can doe like thy workes.* Pſal. 71. 19. *Thou haſt done great things (O God) who is like thee.* Exod. 34. 6. O what an heauen may a Chriſtian here feele in himſelfe! when (after many traverſes of holy meditations) he may finde in his heart a feeling poſſeſſion of his God. When he may walke and converſe with him, and that not without an openneſſe of heart, and familiaritie: ſo that when his ſoule hath caught faſt and ſenſible holde of him in his gracious qualities, he may either pull him downe to himſelfe, or rather lift vp himſelfe to him, and can and dare ſecretly avouch, I know whom I haue beleeued. O then how ſhould we deteſt our blockiſhneſſe and dulneſſe which would ſuffer a leaden and earthy ſpirit, to thruſt it

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selfe betwixt vs and our actiue God; and by his darke and indigested parts, eclipse that light which shineth to our soules? Let me (deare God) with feare to offend, and faith to obtaine, alwayes be humble before thee, and never bee high minded, but onely in minding these things aboue.

Q. *What obserue you from hence?*

A. *That all the former properties of greatnesse may be attributed to these*: as his eternitie and infiniteneſſe may bee giuen to all, or any of his qualities, but not the contrary so properly, as Gods eternall wisedome, infinite iustice, &c. and not his wise eternitie, or iust infiniteneſſe. *Psal.* 145.7. 8. *Great goodnesse, great mercy*, and not good greatneſſe, or mercifull greatneſſe. For quantitie is the measure of the qualitie that acteth, and hereby we see an Ocean of mercy and goodneſſe in God. Here then may we keepe what we haue, and get what we want, & a good soule will not more loath all other covetousneſſe, then affect this. Here alone must we never profeſſe to haue enough, and our care must be, if we may increase, eyther by labouring, or begging, or vsury, to leaue no meanes vnattempted. Let others please themselues in the large extent of their rich mannors, or in the homage of those whom baseneſſe of minde hath made slaues to their greatnes, or in the price and fashions of their full wardrope, or in the wanton varieties of their delicate Gardens, or in their full coffers of red and white earth; or if yet there be any other earthly thing more alluring, more precious, let them enioy it, poſſeſſe it, and let it poſſeſſe them: let mee onely haue this God, and let me never want him, till I envie them. An idiot, or a childe lookes on the faireſt Gally-pot in the Apothecaries shop, which shall be sure to haue his first hand, though never so full of poysonous drugs: where the iudicious choose rather the wholsomeſt, led not onely by senſe, but skill: so silly sotts and sottish worldlings, are more tempted with wealth and honour (which when they come vpon beſt termes, are but vaine) then with the beames of that infinite beauty, which deserues the beſt, yea, all, and a thousand times more then

all. O that any thing in the world ſhould be reſpected before him, equalled with him, or loued out of him, of whom, for whom, and through whom are all things. It grieues mee to thinke, that ſo ſubſtantiall and ſuper excellent a good ſhould haue ſuch hollow ſeruices: fie on all *Rimmonites*, that plead an vpright ſoule in a proſtrate body; or that pretend a *Nathaniel* in the skin of a *Nicodemus*. Dare wee not ſpeake out, and without all ſecret halting, or halving ſay, *God is God, and wee will follow him*, for his excellency? O that euer Chriſtian ground ſhould beareany *maples*, hollow and fruitleſſe; or that we ſhould lie ſo neere the bankes of the dead ſea, hauing faire apples, which vnder a red ſide containe nothing but duſt. For his ſake that is ſuper-eſſentiall, become more ſubſtantiall. Remember what great account you are to paſſe at the laſt *Audite* before him, when all fauorites, and fancie-feeding flatterers ſhall ſhrinke from vs, and nothing but our owne deeds and deſerts accompany vs.

Q. *What ſecondly may we learne?*

A. *That the acts of theſe qualities differ nothing from the qualities themſelues, nor they from the eſſence, or among themſelues, but onely in reſpect of our vnderſtanding, which doth diuerſely apprehend them.* Exod. 3. 14. *I am*, muſt euer be obſerued as a rule to keepe vs from groſſe conceits of God. *Iob.* 5. 17. *My father worketh hitherto, and I worke.* Euery creature hath his being before his action, but in God eſſence, faculties, vertue, and action are altogether, and the ſame. So that it is good reſting vpon him, in whom is ſo great perfection as to be ſimply one, and vertually all things. I can wonder at nothing more, then how a man can be idle; but of all other a Chriſtian; in ſo many improuements of reaſon, in ſuch ſweetneſſe of knowledge, in ſuch varietie of contemplations, and moſt happie opportunities of thoughts. Other *Artizans* and *Schollers* doe but practiſe, we ſtill learne; others runne ſtill in the ſame gyre, to wearineſſe, to ſatietie, our choice is infinite: how many buſie tongues chaſe away good houres in pleaſant

ſant chat, and complaine of the haſt of night? And ſhall an ingenuous minde, or religious heart bee ſooner weary of talking with God, the ſweeteſt of companions? Who would not wiſh himſelfe an *Anachoret*, ſecluded from the world, and pent vp in the voluntary priſon-walles of his daily thoughts of God? Let vs therefore in our meditations on his back-parts, and theſe his moſt excellent qualities, take heed how we begin our heauenly thoughts, and proſecute them not. Hee that kindles a fire vnder greene wood, and leaues it, ſo ſooneas it begins but to flame, muſt needs finde it cleane out, when hee would warme himſelfe by it: ſo, if we begin to thinke theſe thoughts, and giue over, wee cannot but looſe by them, becauſe they are not ſeconded by ſutable proceedings. Fire in embers vnſtirred, glowes not, heats not the houſe. Sugar in the cup vnſtirred, ſweetens not the wine. It is not a Trade, but a Trade well followed that fills the purſe. It is not the hauing of land, but land well-looked too, that maintaines the man. A locke without a key, is of no vſe: ſo, there is no profit in ſetting our ſelues to meditate on God, more then of a ſleeping habite, if wee giue over before wee come to ſome iſſue.

Q. *How many ſorts of his qualities be there?*

A. Two, *faculties* and *vertues*: the one makes *able*, and the other *prompt* to euery good worke. God by way of eminencie explaines himſelfe by both *Num.* 11. 23. *Iſa.* 50. 2. *and* 59. 1. God is *moſt able to helpe and deliuer.* Iſa. 55. 7. He is *ready to forgiue.* Epheſ. 2. 4. *Rich in mercy.* 1. Ioh. 1. 9. *Iuſt and faithfull to forgiue.* God is not onely able to forgiue, but ready and willing to performe his act. O wicked and wretched man, call to thy conſideration (vnhappie creature) from whence thou runneſt, where thou art, and whereto thou haſteneſt; the favour which thou forſakeſt; the horrour wherein thou abideſt, and the terror whereto thou tendeſt: ſhake of this ſloth, this ſleepe, this death of ſinne, wherein thou walloweſt, and wherein thou wandereſt: Raiſe vp, rowſe vp thy ſelfe from this dangerous dul-

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Q. *What secondly may we learne?*

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dulneſſe, and looke vp to this God, who is able by his power, and willing for his mildneſſe and mercy, to relieue and releaſe thee of thy miſery. Liue not ſtill like the flie ſucking at the botches of carnall pleaſures, when thou mayſt bath thy ſelfe in this Ocean of ſweetneſſe.

Q. *What are Gods faculties?*

A. *Whereby he being moſt excellent life is able to worke whatſoeuer he pleaſeth moſt eminently*: the beſt facultie muſt be giuen to God; and therefore the moſt perfect life, not ariſing from the vnion of two things, but the ſimple perfection of his owne nature, whereby hee liuing in himſelfe, doth inliuen and quicken other things. And hereby it muſt follow, that God is moſt actiue, wanting no abilitie for the effecting of any thing. *Deut.* 32. 40. *God in power lifts vp his hand to heaven, and ſayes, I liue for euer.* Ioſh. 3. 10. The liuing God is knowne to be among the *Iſraelites*, by his powerfull driuing out of the *Canaanites*. Ier. 10. 10. 14. Becauſe of his life and everlaſtingneſſe, *the earth ſhall tremble, &c.* Dan. 4. 34. and 6. 26. Ioh. 1. 4. Act. 17. 28. 1. Pet. 1. 23. Rev. 15. 7. If fortie dayes raine, driuen with the tempeſt of Gods wrath, was ſufficient to deſtroy the whole world; what ſhall we eſteeme of the full ſtorme & ſtreame of his rage, wherein the fiery darts of his fury, ſhall never ceaſe to beate vpon his enemies? He ſurely, that caſts off this God, caſts away himſelfe; and being the abiect of God, muſt needs be the ſubiect of the Devill. But for his elect, and their ſalvation, hee ſhall ſtriue with no greater ſtraine in effecting their good, then we doe in the motion of our eyes.

Q. *What are the kinds?*

A. *Vnderſtanding* and *will*: the beſt faculties in which life doth moſt eminently ſhew it ſelfe, are giuen to GOD. 1. *Chron.* 28. 9. God vnderſtands the very inwards, and his will is to caſt them off, that care not for him. Oh, thou which art the beſt vnderſtanding, and the pureſt will, poliſh thou the two tables of my ſoule, my vnderſtanding and my will; this of affections, the other of cogitations,

that

that I may both thinke and will as thou wouldest haue mee. This may assure mee, that not onely my actions, or words, but my secret cogitations shall be rigorously examined; even in that manner whereof the Prophet hath spoken. *Soph.* 1.12. *the Lord shall search Ierusalem with lights, and visite the men that are frozen in their drogs, and say in their hearts, the Lord will neither doe good nor euill.* Then shall all hypocrites cry out, *Ah, who can dwell in the burning fire? who can abide the everlasting flames?*

Q. *What is Gods understanding?*

A. *That whereby he understandeth all things at once and together.* And therefore his knowledge is most certaine, and infallible, even in things most contingent; neither needs he to bring any proposition to the tribunall of a Syllogisme, and there try the truth of it by discourse. Manifest things need no other iudgement, then the very sight and sound of them. Now to this intelligent God all things are *layd open and naked.* Heb. 4. 13. Hee is no wayes to be deceiued by composition or diuision, or any manner of Sophisticall discourse. He sees all things at a blush by the infiniteneſse of his essence. 1. *King.* 8. 39. *Psal.* 139. 1. 2. 16. *Iob* 14. 16. 17. O thou that hast pure eyes looke vpon vs in thy Sonne, and so wee shall neither bee dazeled, nor damned. Eye seruice is a fault with men: but if wee could but serue God while he sees vs, it were enough. Hee sees them that will be Saints in the Church, and Ruffians in the Taverne, Tyrants in their houses, and Cheators in their shops. He sees those daintie Dames that vnder a cloke of modesty and deuotion, can hide their pride and fiendishneſse. It will not be long, ere thou wilt iudge all our secrecies with severitie. The sunne of my sinnefull life hath passed the meridian, and I am now in the after-noone of my age. The night of nature will come fast vpon mee: when death (as Gods sergeant) will arrest my body vpon debt due vnto nature, my soule vpon trespasse committed against my all-seeing Creator. The one must be bound hand and foote, and committed close prysoner to the

ground; the other arraigned in the high Court of heauen, where he that hath seene me sinne, shall be both party and iudge; to answere to all obiections, as well of ignorance, as of contempt. Onely this is my stay and staffe, that hee will both forgiue and forget, yea, put himselfe out of office, if I betimes iudge my selfe, and repent of my euill.

Q. *What is his Will?*

A. *That whereby he wills most freely what is good.* Exod. 33. 19. Psal. 5. 4. *and* 115. 3. *and* 135. 6. And here might something be sayd of diuerse affections attributed to God. But they will appeare better vpon the occasions they manifest themselues, and for which they are giuen to God. And here must wee learne our counsell, and comfort. Counsell to submit to whatsoeuer he commandeth, and comfort to admit whatsoeuer he promiseth. Oh, vaine studies of men, how to walke thorow streets all day in the shade, how to square circles, how to salue the celestiall motions, how to correct mishapen copies, to fetch vp old words from forgetfulnesse, and a thousand other points of idle skill, whiles the maine care of knowing Gods will is neglected. This makes the best of all these inferiour creatures, to liue in more sorrow and discontentment then the worst of them; yea, that very reason wherein he excells them, & by which he might aduantage his life, is abused to suspicious distrust of God and his will. How many haue wee found of the fowles of the ayre lying dead in our way for want of prouision? they can eate, rest, sing, &c. onely man toyleth, careth, loatheth, and lamenteth his present; O the coldnes of care in casting it vpon God, as if he wanted will to prouide best for them, for whom he hath prouided all things. I will so depend on my makers will, that my trust therein may not exclude my labour, and so labour, vpon my confidence thereon, as that my endeuour may be voyd of vexation. *Math.* 10.

Q. *What are Gods Vertues?*

A. *The qualities whereby he is absolutely good.* Math. 19. 17. *Why callest thou me good, there is none good but God.* Deut. 32.

4. *He is a rocke, his worke is perfect, for all his workes are iudgement, a God of truth, and without iniquitie, iust and right is he.* 2. Sam. 22. 31. God must needs haue all vertues, because he wants no perfection. As the Ocean receiueth all streames, and yet hath proper waters in farre greater abundance: so, in God there is a confluence of the perfections of all creatures, and yet his owne perfections doe infinitely exceed them. What are the pleasures of this life, to our drinking of his pleasures, as out of a ryver. *Psal.* 36. 8. At the best they are but as beames of that sunne, sparkles of that fire, which most purely and perfectly are contained in him. Yet as we haue made them, they are as a smoakie fire in cold weather, whereof the smoake is more noysome, then the heat is comfortable. O giue me of that abundance which both in cause and continuance, plentie and place, so farre excells the other.

Q. *What are the sorts of these Vertues?*

A. Two, either *his intellectuall*, or *morall vertues*. God must haue the best vnderstanding, and the best will; and therefore must needs enioy the vertues of both. *Rom.* 3. 4. *Let God be true and every man a liar.* Psal. 51. 4. *God is iust when he speaketh, and pure when he iudgeth; his will and vnderstanding are purely good.* By this our hearts (being raviſhed with the loue & admiration of this light, which so brightly shineth vnto vs, as men with the Sunne, who are newly drawne from dungeon, and bottome of basenesse) should readily follow him, who carrieth so faire a lampe before vs. Shall the marchant refuse no adventure for hope of gaine? the hunter shrinke at no weather, for loue of game? the Souldier decline no danger, for desire either of glory, or spoyle? And shall we frame to our selues either an ease in not vnderstanding, or an idlenesse in not vsing the meanes, whereby we attaine both immeasurable and immortall glory, pleasure, and gaine? I know (as the proverbe is) a dead woman will haue foure to carry her forth; so we cannot easily be beaten out of our homes, to hasten to this *inheritance laid vp for the Saints in light.*

Q. *What are his intellectuall Vertues?*

A. *Whereby he is most prompt in vnderstanding all his purposes most exactly, and distinctly.* Psal. 139.4. *There is not a word in my tongue but thou knowest it wholly.* Rom. 11.33 *and* 16.27. *Onely wise, and a depth of wisedome and knowledge is to be found in God.* Iob 21.1, Act. 15.8. 1 Ioh. 3.20. His deepe iudgement hath waded and weighed all considerations, and the way he taketh is ever best. The minde of man is weighed, as euery wind of passion dooth puffe. Lust and pride desire to spend; avarice to spare; envie to detract; feare, or favour to extoll; ambition to adventure; suspition to hold backe; wrath sweetneth revenge with delight; deceit cloaketh it with dissimulation. Onely God is exact and distinct in all his enterprises.

Q. *What are his morall vertues?*

A. *Whereby most holily, readily, and purely he performes the act of his will.* Gen. 18.15. *Shall not the Iudge of all the world doe iustly?* Deut. 32.4. *A God of truth and without iniquitie, iust and right is he in all his wayes.* According to these two heads of vertues were all things created. The whole world manifesteth the wisedome of God, and all his intellectuall vertues. Men and Angels, his iustice and mercy, the top of all his morall vertues. But the particular handling of these vertues, we leaue to the places, where they doe most manifest themselues. O my Soule thou art pent within the clay-walles of my body, and mayest often looke through the grates in thy busie thoughts, when this holy God will send for thee. Surely to be dissolved is best of all; onely he that gaue our soules their *mittimus* into our bodies, must giue them a *re-delivery, with returne yee sonnes of Adam.* If in the *interim* he crosse vs in our bodies, yet haue we no cause to complaine, as long as wee haue him in feeling, in faith, in earnest and pledges; yea, in possession. O the madde insolence of nature, that dares controll, where it were more fit to wonder. Should presumptuous clay be bold to check the potter? Me-thinkes this should ingender a very curious & advantagious warinesse in all our proceedings, hauing learned

learned by experience, the wisedome and holinesse of our God. It is for them to murmure and mutter, that either know not God, or know him displeased with them. Alas, foolish wormes, what doe wee turning againe, when hee treads vpon vs? If we be his, why pine we at that which is good for vs, yea, best? for that must ever bee best to vs, which he seeth best; and that he sees best which he sendeth. His will is the rule of his actions, and his goodnesse of his will. It is therefore our dutie to submit vnto him in all things. If he strike, the rod must be kissed in silence, and glory giuen to the hand that rules it. It is no small part of his rare vertues, to worke our good by affliction; and therefore wee may be incouraged to rest vpon him in all estates.

Q. *What followes from hence?*

A. *Gods most absolute happinesse both in action and contemplation.* Whereby he is freed from all evill, abounding with all good, sufficiently contenting himselfe with himselfe, and no wayes standing in need of any other. 1. *Tim.* 1. 11. *and* 6. 15. 1. *Iob.* 1. 5. *Psal.* 16. 2. *and* 50. 7. to 14. *Hag.* 2. 8. Behold now yee ambitious spirits, how ye may truely rise to more then ever the sonnes of *Zebedee* desired to aspire vnto. Waiting is the way to raigning, serue him which is thus happy, though without apparent wages: he will pay sure, if slow. Liue well, and thou mayest liue in expectation, as those which after some terme of their cottage expired, are assured they shall haue a marble palace built for them. O let vs thinke that the dayes and moneths passe slowly away, till then, ever looking vp to him that is the finisher of our faith, and remembring that for the new heavens, our hearts must be made new before hand. Let worldlings, like a company of idle boyes, scramble for the figges of this life; it is for wise men to take them if they fall in their bosomes: whose maine care is to be found acceptable in the day of the Lord. Worldly vanities (which are alwayes ther owne cut-throats, by their owne crossing and contrarietie) are to be abandoned of Christians, who casting away all weake diffidences, know how to trust

God with his owne. *Waite thou on the Lord, and keepe his way, and he shall exalt thee.* Psal. 37. 34. *It is he that willfully fill all the good pleasure of his goodnesse, and the worke of faith with power.* 2. Thess. 1. 11. O that hee would purge out of our minds and memories that ambition and vanitie, which so bewitches them with the loue of pompes and glories of this perishing and ending world, which in the breathing of a breath, wee may loath, loose, leaue and despise as nothing: and would graffe in them a pure and single eye, to behold the eternall blisse, which seene, breedeth loue, and loued conducts vs to heaven. Here to as high a tide as wee shall rise in our desires of wealth, and well-fare, to as low an ebbe shall we fall in our hopes thereof. *Seeing then we looke for better things in the heavens, let vs be diligent that we may be found of him in peace, without spot and blamelesse.* 2. Pet. 3. 14. Doe wee beleeue that all things shall be made new, and our hearts onely remaine olde? As if our blessed God, intended nothing but our soules to be out of fashion. Be assured, that as no man *puts new wine into olde vessels, no more will God put the new wine of his glory, into the olde vessels of our corruption.* Looke wee therefore to him, that hath sayd he will giue vs new hearts. *Ezek.* 11. 19. And remember that all our glory begins in grace, and that God will haue none to dwell with him in happinesse, that will not vouchsafe him to dwell with them in holinesse. Roote out (deare God) all gall and acerbitie amongst brethren, and bend their hearts to charitie, that being re-vnited in the pilgrimage of this life, this country of our terrestriall bodies, wee may after our service and course therein accomplished, ascend vnder the conduct of our Sauiour, before ascended to our everlasting rest, in the countrey of our celestiall Soules, there in societie and vnitie of Saints and Angels, to enioy the happy vision of the all-glorious Deitie, and to sing his prayse for ever.

CHAPTER,

CHAPTER VIII.

Of the Subsistences, or three Persons.

Question.

Hitherto of the essence, what are the Subsistences?

Answere.

That one most pure essence, with the relative properties. Relation addes nothing to the divine essence, but respect, or mutuall affection. God with the relation of begetting is the Father, of begotten the Sonne, of proceeding the Spirit. One and the same essence hath all these respects: but peradventure wee have mis-taken our Cue; for there is not so much in the divine essence as any inherent qualitie. I answere, I marvaile so learned a disputer should moote no better. Qualitie and relation are distinct predicaments. Wisedome and father-hood in the same man, are not two qualities; for the one, because a qualitie, is some thing in it selfe; but the other, because a relative, is nothing without another. A father is nothing without a sonne, neither is the sonne in being without a father. They are mutuall beings. And yet one being may be mutually many of them; as one and the selfe same man, may be a father, a master, and a subiect: so, one pure God may be a father, sonne, and holy Ghost. 1. *Ioh.* 5. 7. Wee call them Subsistences, because by their singular, individuall, and personall properties, they subsist in one and the same essence. Could we now but through a crevis, or lettice, see those things which the eye of faith seeth here with open face, how would wee loath all Epicurisme and Atheisme, in comparison of our Baptisme in the name of these three worthies? Had we but tasted with the tip of our tongues these dainties, we would pray with *Dauid* even against the *worlds deliuerer*, Psal. 142. 4. Here shall wee not hug our lives composed of iedine

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and emptie contemplations, but so full of contentment, that wee shall need to wish no other measure of pleasure, then to be wholly taken vp with this divine taske. Here is the exaltation of *Isaacs* delight in walking forth into the pleasant fields of sacred meditations, on the blessed Trinitie. O let our Soules haue two or three walkes a day vpon this *mount Tabor*, and with holy *Moses* conuerse with one God in three persons, on the *Horeb* of both Testaments, till wee haue found out vnto our selues the pure law of life. As these three exhibite it vnto vs. And if the one breast let not downe this nourishing liquor so freely, so easily, as our strength will beare it, then may we refresh our selues with the other, and by such a small varietie wee shall finde them yeelde milke equally wholesome, equally pleasant to vs weake Infants and nutselings. If mount *Sinai*, covered with darkenesse, tremble, the father being offended: the Gospell calmes and lightens it presently, the sonne hauing satisfied. *This is eternall life, to know the father reconciled in his sonne.* Retire thy selfe daily into some secret place of meditation, and prayer, such as *Cornelius* his leaddes, *Davids* closet, &c. and thou shalt finde with *Iacob* the sweete vision of Angels, climbing vp and downe this sacred ladder, which stands betwixt heauen and earth, at the top of it is the father, the whole length of it is in the sonne, and the spirit doth firmely fasten vs thereunto, that so we may be transported vnto blisse.

Ioh. 17. 3.

Q. *What is here to be obserued?*

A. The *names* in Scripture that expresse this mystery, as *Elohim*, and *Adonai*. Gen. 1. 1. Mal. 1, 6. Both which words being plurall, are ioyned with words of the singular number: to shew the vnitie of the persons, both in essence, and action. It is not for euery proflygate professor that lines as he list, to be dealing with this diuinitie. These pearles are not for swine, who will laugh at such congruitie, as makes one of three, and three of one: but hee that findes and feeles the conioyned working of the Trinitie, will adore it in vnitie, ascribing to father, sonne, and holy

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ly Ghost equall authoritie and power in all their workes. This (as well as the whole rule of well-living) belongs to the sealed fountaine, the spouse of Christ. A doctrine not fit to be preached in *Gath* & *Askelon*, to vncircumcised and prophane hearts, that will turne euery good thing to their owne destruction. The Lord that hath the teaching of all hearts, make vs ready for this transcendent learning.

Q. *What secondly is to be obserued?*

A. *That the subsistences, or persons, being the same essence, are God, and one God.* Ioh. 1. 1. 1. Ioh. 5. 7. Cut but the hayre from the eye brow (saith *Augustine*) and how disfigured will the face looke, there is but a small thing taken from the body, but a greater matter from the beautie: so in these honourable wayes of wisedome, wee may not derogate the least iot of Deitie or dignitie from any person.

Q. *What in the third place?*

A. *That whatsoeuer Attribute is giuen to the essence, may so farre forth be giuen to the subsistences*: as euery person is infinite, eternall, incomprehensible, &c. *Exod.* 23. 20. with 1. *Cor.* 10. 9 Christ hath the same name and authoritie with his Father. *Ioh.* 1. 1. 2. *and* 14. 1. *and* 21. 17. *Phil.* 2. 6. *Heb.* 1. 3. 1. *Ioh.* 5. 20. *Rev.* 1. 11. In all these places, the essentiall Attributes of the divine nature are giuen to Christ. So likewise to the Spirit. *Psal.* 139. *Act.* 5. 3. 4. 1. *Cor.* 3. 16. *Iob* 33. 4. 2 *Cor.* 13. 13. *Mat.* 18. 19. O that we had but in vs the internall principles of faith, to rest vpon these three worthies, infinitely great and gracious. This I am sure, as a spring, or oyle to the wheeles of our Soules, would make them goe smoothly, and currantly. Make all other yokes light and easie. Vndoubtedly, the Pipe of Faith would here draw in so much sweete ayre from the precious promises of life, that thereby wee should be able *to renue our strength, and with cheerefull spirits lift vp the wing as the Eagle, runne and not be weary, walke and not faint.* What, shall idle Guls with a Pipe of Tobacco, or Cup of Sacke, (silly smoakie helpes) giue life againe to their dull and deadly Spirits? And shall not the Saints and seruants of three so infinite,

exhilerate and cheare their hearts, with the feeling of their new life, ſo mercifully begun by the father, powerfully diſpenced by the ſonne, and perfectly finiſhed by the ſpirit? Where were all this grace, if it were not ſtronger then any *Ellebore*, to evacuate the minde of all feares and griefes? It is for nature to be ſubiect to extremities, that is, eyther too dull in want, or wanton in fruition; but grace like a good temper is not ſenſible of alteration. O then that euery eaſie occaſion of pleaſure, profit, or preferment, ſhould interrupt vs in theſe religious intentions, and draw vs to gaze, like children, which if a bird doe but flie in their way, caſt their eye from their Booke. Nay, what a ſhame is it to thinke, how hardly we are drawne to learne or liſten to this leſſon? As a beare to the ſtake, as a ſlaue to the mill, or a dullard to the Schoole, are wee brought to theſe ſtudies.

Q. *What in the fourth place?*

A. *That all the three perſons are God of themſelues*; for an abſolute firſt cannot, no not in order, be the ſecond, or third of any other: but a firſt in all. The Sonne becauſe he hath his perſon from the Father, is a ſecond perſon, but not a ſecond God. *Deut.* 6. 4. 1. *Tim.* 2. 5. 1 *Ioh.* 5. 7. All thoſe places that proue God to be one, exclude all derivation of eſſence, for one cannot bee multiplied without number. *Heb.* 1. 3. The ſonne is the image of the perſon, not the eſſence; it were an abſurditie to ſay, Chriſt is the image of himſelfe: but apt and proper the expreſſe image of his Father. For tho he be no other thing from his Father, yet another perſon. Hence wee learne how to expound that ſpeech, *very God of very God*, that is, the ſubſiſtence of the ſonne is verily and truly from the ſubſiſtence of the father. The perſon begetts, not the eſſence; for, to beget, and be begotten, are relatiues, yet the eſſence is abſolute. But *Ioh* 5. 26. *It is giuen to Chriſt to haue life in himſelfe.* If life, then eſſence, &c. I anſwere, Chriſt ſpeakes of life in the text by way of diſpenſation, as he was the *Meſſias*, and ſo it is explained, *ver.* 27. *He hath giuen him authoritie*

ritie to execute Iudgement, because he is the sonne of man. The very text makes this common to both persons, *to haue life in themselues*, which is the property of the God-head: and yet Christ hauing life in himselfe as God, hath the same giuen him, as Mediator, and sonne of man: but you will say, so he had power to giue himselfe life, and therefore the fathers giuing respects his person as well as his office. I answere, it is true, for as the sonne of man receiues subsistence from the sonne of God, so the sonne of God receiues subsistence from his father: Now working is according to subsisting, therefore the life of grace, spoken of *verse* 25. is wrought by the humane nature of Christ, as it is sustained by his person, and his person being from the father, worketh the same life from him: so then it is giuen to the sonne in regard of his manner of subsisting, to bee the dispenser and disposer of the life of grace, whereof the father is the beginner, &c. But as God *he quickeneth whom he will*, v. 21. and that as he hath life in himselfe. Life, will, and vnderstanding are Attributes of the essence, and so simply one in them all. Here may the sicke finde a Physitian, the broken a balme of *Gilead*, the fearefull a shelter, the flyer a refuge, and the breath-lesse spirit a blessed rest. The sonne of God hath wedded to himselfe our humanitie, without all possibilitie of devorce; the body hangs on the Crosse, the soule is yeelded, the God-head is eviternally vnited to them both. And if Christ be God, and by his subsisting & working, come so neare vs, what should dissolue the eternall bonds of our heauenly coniunction with him, or the daily influences of grace from him? Here are the apples and flagons of holy consolation, and it is good for the Spouse to be walking into the Gardens, and eating of these fruits. Wee cannot hope to be so neare to our God, as Christ was, vnited personally: yet need wee not feare that God should seeme more absent from vs, then hee did from his owne sonne. Hee was still one with both body and soule, when they were deuided from themselues; when he was absent to sense, he was present to faith; when absent in vision, yet

in vnion one and the ſame: ſo will hee bee to our ſoules, when they are at worſt. He is ours, and we are his; if our hold ſeeme looſened, his is not: when temptations will not let vs ſee him, he ſees vs, and poſſeſſeth vs; onely beleeue him againſt ſenſe, aboue hope; and though he kill vs, yet let vs truſt in him. *Shiloach* refreſheth *Ieruſalem*, *Iordan Naaman*, better then *Abanah*, and *Pharphar*. *Cherith* dried vp while *Eliah* dranke of it. *Iacobs* well was ſtopped vp, but this well of liuing water no drought can diminiſh, nor *Philiſtimes* ſtop vp.

Q. *What followes yet in the fift place?*

A. *That the three perſons are coeſſentiall, as hauing the ſame eſſence together, and that not deuided or by parts:* but as (if I may ſo ſpeake with reuerence) three partners in a Ship, haue not each a peece of it, but wholly, and together. Father and ſonne are often two diſtinct men, & haue a common humanitie deuided by parts betweene them: but here the perſons diſtinguiſhed by relation, are vndeuided in eſſence. And the reaſon is, becauſe the father cannot beget one leſſe then himſelfe, and therefore he being infinite, his ſonne muſt likewiſe be infinite. And that which is infinite admits of no diuiſion, or diſtribution. Now the three perſons being co eſſentiall, are likewiſe co-equall, and co-eternall. *Ioh.* 5. 18. *Phil.* 2. 6. 1. *Ioh.* 5. 7. He that walketh in the Sunne for pleaſure, may bee tainted with the heate thereof before he retire: ſo they that are drawne by delight into theſe cogitations, may thereby take the touch of a more deepe impreſſion. Papiſts (as I haue read) hauing little knowledge of our Ladies countenance & fauour, haue aſſembled the faireſt Curtezans to draw the moſt modeſt beautie of a Virgin out of the flagrancie of Harlots: ſo many whoſe skill is very ſlender in this myſtery, out of their owne deuotion, haue broached many ſtrange conceits of the Trinitie, and left them as Oracles for their followers. But wee ſtudy to expreſſe theſe things as neere as wee can with truth of matter, and ſobriety of ſpeech; for truth findeth more eaſie entrance, when it commeth armed with

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his owne force, and adorned with the furniture of words that may best beseeme it.

Q. *What obserue you in the last place from the definition?*

A. *That they are one in another, and with another, mutually delighting and glorifying each other.* Pro. 8.22.30. Ioh. 1.1.2. and 5.20. and 10.38. and 13.31.32. and 14.10. and 17.5. The Sonne is a delight to the Father in the worke of our Redemption, *Math.* 12.18. and the Spirit a ioy to them both, in the worke of our sanctification. If the sonne had not beene the fathers dayly delight, he had never reioyced in the habitable part of the earth, nor had his delights with the sonnes of men. Behold, oh man, that standest in the wayes, inquiring for life, here it is, labour thou to delight in them, that are delighted in thee, and reioyce together to worke out thy saluation. Alas, how should it pitty our hearts, to see many silly Soules runne vp and downe in the common labyrinth of error, groaping for the strait and narrow gate of life, like the blind *Sodomites* after *Lots* doore, each man telling his dreame to his neighbour, of an imagined happinesse. And though they draw and drinke in iniquitie, yet will they still dreame of drawing in the easie yoake of a Sauiour, when God wotes they were never driuen vnto it. Is this the pastime of the blessed Trinitie, to sport themselues together in doing vs good, and shall wee be intreated (like madde men) to be good vnto our selues? O how many that never tasted of these delights, yet thinke themselues in skie and highest sphere of happinesse? Alas, how many walking Ghosts in the shapes of liuing men, applaud themselues, like swine in earthly pleasures? O the watery pleasures of *Epicurean* hoggs, that satiate themselues with the huskes of vanity, and cry out in their madnesse, that they haue liued the onely ioviall and iocand life. These (like *Moles* in the earth) are ever casting vp, as restlesse in themselues. Surely, he goes lightly that wants these loads; as loath to lagge in the foulest weather. The *Bustard* by reason of his great body, and bulke of bones, when he is pursued, can hardly get vpon Pro. 8. 30, 31.

his wings; whereas the little *Larke* mounts presently aloft with ease. Oh how should our right conceit of this delight of the Trinitie, carry our soules vpon the wing, and make them ascend? Alas, ambitious mindes of every honour, are but ambitious of their owne destruction, who climbing the slippery hill of high preferment, measure more then their length in their dangerous downe-falls; whereas he that stands on even-ground is as soone vp as downe. O then that the Christian soule would say to it selfe in a word or two, how liuest thou? know and consider from whom thou draweſt thy breath, and remember that one day led with the blessed Trinitie, is better then an immortalitie of the worlds windie vanities.

CHAPTER IX.

Of their Relation.

Question.

WHat meane you by the relative properties?

Answere.

Two things. *First, that howbeit the Subsistences are the same essence, yet not as essence: but as it is with the relative properties.* A Scholler or a teacher is a man: but not a Scholler or a teacher as a man; for, as he instructeth he is a teacher, and as he learneth a Scholler. Which are relative properties. This mystery cloudeth the clearest of our thoughts: yet from so many rayes, wee must study to light some little torch, to quicken our owne feeble sights. It shall be well if we tame our vnbridled vnderstandings, and learne with *Nazianzene, Orat. 40. in S. Baptism.* I know not how (sayth he) to thinke of one, but that vpon the very instant, I shall see my selfe environed with the brightnesse of three; neither can I discerne these three, except at the very moment I returne vnto one.

Q. But

Q. *But make you any distinction betweene them and the Essence?*

A. Yes. *As betweene a man, and a Scholler*, who though he be a man, yet not as a Scholler; for then should euery man be a Scholler, because he is a man. But indeed he is a Scholler, because he learneth, and a man as he is composed of a body and reasonable soule: so, that he is a man in one respect, and a Scholler in another. *Rom. 2. 21. Thou that teachest another, teachest thou not thy selfe.* Where you see the same man is to be both maister and Scholler. I am astonished at so many wonders as I behold enstated and packeted vp in this rich Cabinet of the knowledge of GOD. *They that goe downe into the deepe, they see the workes and wonders of the Lord.* But they that goe downe into this deepe are not like to see any thing, except they plow with his heyfer, that can read vs the darkest riddles. *Ioh. 14. 9. 10. 11.* Christ in this mystery, applies two rules of relation, the one, concerning their mutuall knowledge, the other, their mutuall being. *He that hath seene me, hath seene my Father*: that is, *Philip*, know one and know both; if thou beleeue mee to be the sonne, then must thou beleeue my father. For it is impossible to conceiue a sonne without a father. Againe, I am in the father, and the father is in me: that is, our being is mutuall, if I were not his sonne, he were not my father; and if he were not my father, I were not his sonne. As I haue the being of a sonne from my father, so hath he the being of a father from his sonne. And hereupon by the necessitie of relation, *I am in my father, and my father is in mee. Abraham* as a father is in *Isaac*, and *Isaac* as a sonne is in *Abraham*: but because they are also two distinct men, *Isaac* is also out of *Abraham*, and *Abraham* out of *Isaac*. But the eternall father and the sonne hauing the same singular essence, are personally the one with the other, and essentially the one the other. *Ioh. 1. 1.* Psal. 107. 23.

Q. *How are they then distinct?*

A. *As the man and the Scholler*: And here to avoyd all doubts and dangers, and that a godly appetite may finde what

what to feed on, let reason ruled by Scriptures supply with the defectiue, what he either reads not, or in reading knowes not. *Ioh.* 1. 1. *The word was with God, and the word was God.* If God in both places be taken in the same sense; then the second person is so a concrete with the essence, as in reason the essence may be predicated of it; and therefore the difference is rationall, not reall: or if you will haue the argument, the essence and subsistence are diverse not opposite. They turne sides not backes. The essence dissents from the subsistence by reasons apprehension, not natures opposition; for if they were opposite, he that is with God could not be sayd to be God. So that the holy Ghost teacheth vs by that phrase, that the sonne for manner of subsisting is with the essence, as if it were to bee conceiued close by the side of it, as the manner of a thing is to the being of it. And againe, least wee should there mis-take, by putting too great a difference, as if the manner should differ really from the thing, he addes, *and the same was God.* So then the difference is very little, a diversitie, no reall repugnancie. They turne aside our apprehension without crossing, or contrarietie. If God in the first place be taken personally, and in the second essentially, then *with God*, is with the father, and so they are not diverse, but contraries, not (if I may so speake with reuerence) as backe to backe, but face to face. I am thy father, thou art therefore my sonne: but when I say, I am thy father, therfore I am not thy sonne, in this they are contrary, not in the other. And therefore wee say the properties are incommunicable. I am the begetter, therefore not the begotten. Yet if I be the begetter, thou art my begotten. *Psal.* 2. 7. So then the Subsistences are contraries with mutuall affection: but essence and subsistence are diverse by Logicall apprehension. *Ioh.* 10. 30. *I and my father are one.* 1. *Ioh.* 5. 7. These three are one: as relatiues or contraries they cannot be one; but as subsistences in the same essence they are all one. I should be thankefull to my reader, if he would not suffer idlenesse to deuour the sweete

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that others sweat for, or would but so much as count these labours pleasant as they are prepared to his hand. But I feare, as the *Iassians* in *Strabo* delighted with the musique of an exquisite Harper, ran all away as soone as they heard the Fish-market bell ring, saue a deafe olde man, &c. So they that seeme to be delighted with the knowledge of divine things, are easily called off by worldly imployments, and if any stay by it, they profit no more by this Doctrine, then the deafe man did by the Harpers ditties. The Ministers haue some-thing to doe that breake vp the swarth, and sowe it for vs. I shall desire no more but godly attention, and patience, to weigh all points diligently, and with humilitie to yeeld vp their owne fancies to reason. The hot and headdie are not to be imployed in the contemplation and search of these truthes; for, as being suddaine in their actions, they seize lightly on that which commeth first to hand: so being stiffe in their resolution, they are transported with euery preiudicate conceit, from one errour to another. Giue me therefore a constant and stable student, and he shall gaine by this good.

Q. *Doe these relatiue properties adde any thing to the essence?*

A. *Nothing but respect and manner of being: so that the essence remaineth still pure, or meere essence.* The relation of a father, master, seruant, &c. are no addition of a new essence. *Rom.* 2. 21. The learner and the teacher may bee the same man. He is a right Mauchen, or gazing stocke, that thinkes himselfe a new man, because he is a new master. As *Saul* was changed to another man presently vpon his anointing, so are men vpon their aduancement; and according to our ordinary Proverbe, *Their good and their blood rises together*: Now it may not bee taken as it hath beene. Other fashions, fare, and furniture fit them whom fauour graceth. But alas, what is relation to Greatnesse, where there is no alteration in goodnesse, the man is the same, though he haue the respect of a King.

Q. *What is the second thing meant by relatiue properties?*

A. *That the Subsistences, or persons, are distinct by themselues as Relatiues.* From the essence (as we haue said) they differ as diuerse, onely turning aside a little: but amongst themselues they differ as contraries, hauing mutuall respect; for, though the sonne be the sonne of the father, and the father the father of the sonne: yet the father is not the sonne, neither is the sonne the father. So likewise the holy Ghost, proceedeth from the father and the sonne, yet is he neither the father, nor the sonne. A father & a sonne being relatiues, are contraries; yet both of them may be no more then diuerse to the same man that is both. *Matt. 1. 2. Abraham begate Isaac, and Isaac begate Iacob, &c. Isaac* is both father and sonne. Sonne in regard of *Abraham*, and father in regard of *Iacob*. *Plato* told the Musitians of his time, that Philosophers could dine and sup without them; how much more easie ought it to bee for Christians to weane themselues from childish rattles, and may-games of carnall delights, and be merry without a Fidler? It is for *Saul* to driue away his ill spirit, and dumps of melancholy with *Dauids* Harpe: and for *Caine*, to still his crying conscience with building of Cities: so, for them that cannot lispe a word of a better life, to feede themselues, not by sooping an handfull with *Gedeons Souldiers*, but by swilling their bellies full of worldly pleasures, and other such swill and swades, as they are wont to weary themselues withall. These cry, the way of God is hard, and not for their medling; especially, these maine mysteries, and therefore they abhorre once to thinke of the studie of them. Indeed, as in the most champion & plaine grounds of Religion, there are some hillockes higher then the rest of their fellowes: so, in these the greatest and steepest hills thereof, there is footing enough, whereby with labour and trauaile, with much reading, and often prayer, wee may come to the height of them, wherein wee may see and discouer so farre off the land of *Canaan*, and the kingdome of heauen, as may be sufficient for euer to make vs happy.

Q. *What*

Q. *What followes from hence?*

A. *That the persons cannot be one the other.* The essence and subsistence may be one the other, as the father is God, and the sonne is God, and the holy Ghost is God: but the father is not the sonne; neither is the holy Ghost, either father or sonne. A master and a man may bee the one the other: but a master and a servant cannot be so predicated, the reason is, because they are contraries, or really opposite: the other onely diverse, and therefore may be disposed affirmatiuely. *Ephes.* 1. 3. *Blessed be God, the father of our Lord Iesus Christ.* God and the father are one the other, the father is God, and God is the father: but as he is father of his sonne, wee finde no such disposition in the Bible. *Ioh.* 10. 30. They are sayd to be one: that is, in essence, will, or action, not in person; for so they are two, really distinct. I know these vocall sounds are but a complement; and as an outward case, wherein our thoughts are sheathed. There is nothing wherein the want of words can wrong and grieue vs more, then in this point: here alone, as wee can adore, and not conceiue, so we can conceiue, and not vtter; yea, vtter our selues, and not be conceiued; yet, as wee may, thinke here of one substance in three subsistences; one essence in three relations; one *Iehovah* begetting, begotten, proceeding; Father, Sonne, Spirit: yet so as they differ but rationally from the essence, and really amongst themselues; and in regard thereof admit the predication of the essence of each person, and not of the persons one of another.

Q. *What may else be obserued?*

A. *That they are together by nature,* for so are all relatiues. They are mutuall causes and effects, a thing in reason onely peculiar to this head of argumẽt: as the father is the cause of his sonnes relation, and so is the sonne of his fathers. And on the contrary, they are effects of each others relation; and by vertue of this, they must needs be together in nature. The cause is before his effect; and so the father begetting his sonne, might seeme in nature to be before him:

but this mutuall cauſation, though it pervert not order, yet makes it things to be together moſt naturally. The father is onely before the ſonne, and ſpirit, in order of ſubſiſtung, and not in nature, either of eſſence, or ſubſiſtence. *Pro.* 8. 22. 30. *Chriſt was ever with the father.* Ioh. 1. 1. *In the beginning, without beginning, was the word with God.* Heb. 1. 3. *The very expreſſe image of his perſon*; and therefore a ſonne by nature: for if he were a creature, he ſhould be a ſonne by counſell, as the ſonnes of men are ſaid to be. *Iam.* 1. 18. *Of his owne will begate he vs.* Hee that begets by nature begets no leſſe then himſelfe; as a man begets no leſſe then a man; & euery creature brings forth his owne kind. *Gen.* 1. 24. 25. But counſell and will beget ſuch images of themſelues, as beſt pleaſe them: ſo man was by counſell made in the image of God. *Gen.* 1. 26. Adhere the error of the *Arians* can no more infect the truth of the Scriptures, in the point of Chriſts Diuinitie, then the truth of the Scriptures can iuſtifie them in their wretched allegation of them. A bad worke-man may vſe a good inſtrument: and often-times a cleane napkin wipeth a foule mouth. If there were no more Scripture againſt them, then that one text, *Iohn.* 1. 18. nor no more words in the whole Bible, then that one (*Monogenees*) onely begotten, it were ſufficient to confute and confound all they haue ſayd, and to leaue their cauſe deſperate, and without all plea, though they were neuer ſo heartie patrons of their owne affections. God the father hath many ſonnes, and an onely ſonne: now this difference is made by the manner of generation or begetting; and all the world can invent no other, but nature and counſell; nay, why ſay I invent, when the Scripture hath found it out to their hands, and left it them to obſerue. By counſell the father may beget many children, yea, and twiſe beget them, as his elect, by creation and regeneration. But by nature hee cannot beget more then one ſonne, and becauſe he is begotten by nature, hee is no leſſe then his father, and becauſe no leſſe then his father, therefore an onely ſonne. For if his whole image be

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Q. *What followes from hence, that they are together by nature?*

A. *That they are onely in order one before another, according to their manner of subsisting.* As the father before the sonne, and both of them before the holy Ghost. Order requires, that the begetter subsist before the begotten, and the *Spirants* before the *Spirit*. Ioh. 15. 26. *I will send from the father the Comforter, even the spirit of truth.* As there is an order in subsisting, so in working. And here the well of life lies open before the godly, though their eyes often (like *Agars*) are not open to see it: whiles miserable worldlings haue neither water, nor eyes. And because to Christians there can be no comfort in their secret felicities; seeing to be happy and not to know it, is little aboue miserable; let me here sell them some of that spirituall eye-salue, which the Spirit commends to the *Laodiceans*; that they may clearely see how well they are in the true apprehension of this order. I know it to be vsuall with all men living, that they doe not much more want that which they

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haue not, then that which they doe not know they haue. Assuredly, there is nothing, but a few scales of ignorance and infidelitie betwixt vs and our happinesse. It lies in a narrow compasse, but soundly trussed together; for it is from the Father, in the Sonne, by the Spirit to Faith. 2. *Cor.* 13. 14. Loue from the Father, as the beginner of our happinesse. Grace from the Sonne, as the dispenser of it. And a blessed & happy communion from the holy Ghost, as the accomplisher, or finisher of it. Loue, Grace, and Communion, are enough to passe the beleeuer from death to life. The father cannot manifest his loue, without the grace of his sonne, neither can the spirit therein communicate with vs, but as he is sent from both, after both to manifest the loue of the one in beginning, and the grace of the other, in dispensing all things needfull for our saluation. Thinke not much, that this glasse of the word espies that in vs, and for vs, what our selues see not: too much neerenesse oft-times hindereth sight: and if for the spots of our owne faces wee trust others eyes and glasses, why not this truth for our perfections? wee are in heauen, and know it not. What greater happines then this, to be made partakers of the purest Loue, richest Grace, and choicest Communion? *Eph.* 1. 3. 15. Our election is begunne by the will, counsell, and decree of the Father; dispensed by the complete, and full redemption of the Sonne; finished by the powerfull and effectuall application of the Spirit. It is not without due consideration, why in the beginning of the Apostolicall Epistles, *Grace and peace* are wished *from the Father and the Sonne*, without mention of the Spirit. I may, and will, reine the question shorter, then they doe, that confound the persons in their workes. The Spirit is sent from the Father and the Sonne, to witnesse that grace and peace that wee haue from, and with them both. He that is from them both by inspiration, is to them both with vs as lidger in execution. When good things are wished from some persons, it is requisite that there be some to carry newes of their will and pleasure therein. The

Church

Church of God hath the glorious Gospell of life and salvation, and therein is contained all grace and peace with God: but how shall every soule be certified, that he is interessed in those good things, except the Father and the Sonne, send the Spirit, as a witnesse and sealer thereof vnto him in particular? Therefore *Paul* in all his Epistles, wishing grace and peace from Father and Sonne, not mentioning the Spirit, obserues the true order of personall subsisting, and personall working. And therefore peace purchased by grace, whereby the Father is reconciled in his Sonne, is wished to the Churches; the fruition whereof followeth by the worke of the blessed Spirit in all that are ordained to be partakers thereof.

Q. *What kind of properties are these?*

A. *Individuall* and *incommunicable*, and being given to the Father, Sonne, and holy Ghost, make three distinct *persons*, and therefore the Church of God hath done well so to name them, though the word be not in all the Scripture, for it is a Latine word, and therefore can not be found in the Originalls, which are *Greeke* and *Hebrew*. Thus far haue we freely dipped in this streame, and not bin drowned; pulled many fragrant roses, and not pricked our fingers; there is one thing more that may sting vs, if godly discretion serue not to sever the good from the ill; yet the former lessons well remembred are sufficient, to them that are capable of obseruation, and not carelesse of repetition, to keepe them from danger: but seeing remarkable consideration put into vs by others, are as some loose pearles, which for want of filing vpon a string, shake out of our pockets; it shall be necessary both for the getting and keeping of the treasure of our vnderstanding, to expresse it.

Q. *Are then these properties, qualities in the diuine essence?*

A. *They are relatiue affections, no inherent qualities*; for, they doe no wayes change, or alter the essence, but leaue it still simply one. I know naturall reason would here send forth distemper

diſtemper into our whole iudgement. The ſtreame muſt needs runne like the fountaine, and ſpeeds well, if at laſt, by many changes of ſoile, it can leaue an ill qualitie behind it: ſo, our iudgement ſhall be well purged, if by all theſe paſſages we can ſo farre maſter reaſon, that the fardle of foolish fancies may here be vnloden, and God may purely be apprehended, as he is in himſelfe. But what can be expected from this age, fitter to looke after Butter-flies, or Birds neſts, or perhaps ſome gay coat of a Courtier, then this ſound and ſolide knowledge of *Iehovah-Elohim*? Or if any trauell this way, it is indeed like our yong trauellers, whoſe wealth is found to be in their tongues, wherein they exceed and excell their parents parrats at home, both for that they can ſpeake more, and know that they ſpeake: ſo our *Æthiopian* Chriſtians, white onely in the teeth, euery where elſe cole blacke, can ſpeake well of God and godlineſſe, and that is all. But God is not ſo learned; for, as among the three parts of the body, there is one, called *Impetuous*, or *impulſiue*, as the ſpirits, which ſets all on worke; or as Phyſitians call the *Arteries* in the body, *Venas audaces*, or *micantes*, from their continuall beating and working; which running along with the other veines beate & knock at euery gate and entrance, for the members to take in prouiſion: ſaying (as it were) to euery part and portion, here is meate and nouriſhment for you: ſo, true religion, hauing put into vs the royall and celeſtiall Spirit of Faith, calls vpon all powers and parts, not to know and ſpeake good things, but to liue and practiſe them. Papiſts teach, that a man may, and muſt both make and eate his God to his break-faſt: this hard meate wee leaue for their ſtronger mawes; yet euen here may wee begin with the ſpoone, and offer nothing to our weaker ſtomackes, but diſcourſe of eaſie digeſtion. Know God, and liue by faith, and wee ſhall haue him for our ever-laſting food.

CHAPTER

CHAPTER X.

Of their Diſtinction.

Queſtion.

HOw are theſe *Subſiſtences, or perſons to be diſtinguiſhed?*

Anſwere.

They are *Father, Sonne, and holy Ghoſt*: or becauſe Relatiues are but two, into the relation of Father and Sonne, to the ſpirit, which is breathing, or ſending, or of the Father to the Sonne, which is begetting. (*Spirantes ſpiritus, Gignens genitus*) how eaſie were it to looſe our ſelues in this Diſcourſe? How hard not to be over-whelmed with matter of wonder; and to finde, either beginning or end? Loe, with theſe words of relation, we are happily waded out of thoſe deepes, whereof our conceits can finde no bottomes, and now may wee more ſafely, with *Peter*, gird our coat about vs, and caſt our ſelues a little into this ſea: onely, we muſt remember, that as thoſe which had wont to ſwim onely with bladders, ſinke when they come firſt to truſt to their owne armes: ſo, wee may ſoone plunge our ſelues, if we ſuffer our owne thoughts to carry vs along in this myſtery. If any wonder, whether this diſcourſe can tend, let him conſider that of *Tertullian, Ratio diuina in medulla eſt, non in ſuperficie*, Diuinitie is more in the marrow and roote, then the rind and ſurface of things. It cannot be doubted, but as God is the beſt being, ſo he is the beſt life, and that the beſt life is reaſonable; God therefore is the beſt vnderſtanding. Suffer your ſelues with *Abrahams* Ramme, to be perplexed a while in theſe bryers, that you may be prepared to preſent your ſelues for liuing ſacrifices, holy, and acceptable to this dreadfull Trinitie. *Singula verba plena ſunt ſenſibus* (as *Hierome* ſayd of the Booke of *Iob*.) As being by nature, ſo vnderſtanding by counſell, is

able to conceiue and beget the image of it ſelfe, and from the one to the other to ſend a mutuall loue & liking: onely in the creatures both theſe are imperfect; for, nature doth generate to preſerue it ſelfe, and vnderſtanding conceiues to perfect it ſelfe. No vnderſtanding by nature conceiues it ſelfe, and no being by counſell begets it ſelfe. It is therefore the perfection of vnderſtanding naturally to conceiue it ſelfe: God doth both ſpeake, and worke in Parables, as a Father ſayth well: but here needs nothing be fayned to faſten this truth vpon vs. It ſhall bee evinced by plaine demonſtration. The beſt being, and beſt vnderſtanding, muſt needs conceiue the beſt image of it ſelfe; now in conceiuing it begets it, and being begotten by nature, is no leſſe then the begetter. Man by nature begets no leſſe then himſelfe: by counſell hee can conceiue that which is leſſe or greater then himſelfe: ſo the father by nature can beget no leſſe then himſelfe, though by counſell he conceiued and brought forth a whole world, nothing comparable to himſelfe in greatneſſe, or goodneſſe. Well, then in one ſimple eſſence there is neceſſarily a begetter and a begotten, and ſo we haue the ſubſiſtences of Father and Sonne. He is out of the danger of folly, whom a ſpeedie advertiſement leaveth wiſe. It is but an holy prevention, to be devout vnbidden, and to ſerue God vpon our owne conceits. Let vs then ſee how the ſecond myſtery will follow. The father in begetting his owne image, cannot but loue it naturally, and the ſonne in being begotten cannot but as naturally loue the begetter. And hence proceeds mutuall loue, and becauſe it is naturall, is no leſſe in being then the begetter and begotten, from whom it proceeds; for the begetter and begotten loue themſelues naturally, and therefore the Spirit is God, and a third ſubſiſtence in the divine nature. If the perſons were eyther greater or leſſe one then another, then would this abſurditie inſue vpon it, that neither the father could directly conceiue himſelfe, or father & ſonne equally loue themſelues, & conſequently never inioy their owne happineſſe, which

conſiſts in the full fruition of themſelues. *Heb.* 1. 3. Chriſt is ſaid to be the expreſſe image of the fathers ſubſiſtence. Some tranſlate it, ſubſtance, or eſſence, which will all come to one paſſe, if ſubſtance be taken ſubiectiuely, not cauſely; for the diuine eſſence hath eminently all the excellencies of creatures; and therefore vnderſtanding, which is able to conceiue, and in conceiuing to beget, which begetting is a relatiue propertie, and hence the Subſiſtence of the Father, whereof the Sonne is the expreſſe image. It were as we haue formerly ſaid, improper locution, to call him the image of the eſſence, for that begets not, yet in that is the begetter, &c. *Rom.* 15. 30. *Gal.* 5. 22. Where loue is giuen to the Spirit; not onely as hee worketh it in vs, but as he is the mutuall loue both of Father and Sonne, and ſo is ſent from both of them, to teſtifie of their loue to vs, *Rom.* 5. 5. O that theſe things in their true worth could affect vs, but alas, as in a Taverne where many Tables are ſeene repleniſhed with gueſts, halfe ſoaked, and ſowſed in wine; all the houſe reſoundeth with laughters, cries, whoopings, and ſtrange noiſe, wherein the ſweeteſt muſicke in the world, is both neglected and mocked: ſo, our age, inchanted with rude and ridiculous paſtimes, gibeth at this holy and heauenly contemplation of the ſacred and bleſſed Trinitie. How many doth God ſuffer to liue and breath, which make the Taverne their Temple, *Indian*-ſmoake their incenſe, Sacke their ſacrifice, and blaſphemous oathes their daily prayers: for the loue of this dreadfull Trinitie, and the deare loue of your owne ſoules, remember S. *Pauls* adviſe. *Rom.* 6. 22. *Being made free from ſinne, haue your fruit in holineſſe, and the end thereof ſhall be ever-laſting life.* But I muſt make my courſe more ſpeedie, and haſten in the long way I haue to goe. Hitherto we haue had many Reaches to fetch in our way, and beene conſtrained to winde in by bourds, but wee are gotten off the Maine; onely the ſhore is ſtill buttreſt with rockes on euery hand, the Currents ſwift, the Shallowes many, that wee cannot make ſo freſh a way as wee would. Haue but

the patience a while, and we ſhall bring thee within the view of the end of our toyleſome voyage. The ſhip that hath beene long at Sea, diſcouered many ſtrange Continents, and ryvers, ſtrugled through many hiddeous tempeſts, eſcaped many rockes and quick-ſands, and at length made a rich returne, cannot but forget her irkeſome Travell, and thinke ſhee is well apaid, when ſhee commeth within the kenne of her owne Countrey, and ſees the Land lye faire before her: So, hee that coaſts along theſe ſeverall bankes and bounds of godlineſſe, and in the Ship of the Church, is brought into the mouth of the haven of heaven, cannot but with ioy remember all the troubles and afflictions he hath indured in this world. In a word, vnderſtand this but as a letter of advertiſement from the Coaſt, whereby thou mayeſt with the greater eaſe, reape the profit of them that haue travelled before thee.

Q. *What is the relatiue propertie of the Father, and the Sonne?*

A. *To breath, or ſend forth the ſpirit*, Ioh. 15.26. *I will ſend from the father the Comforter, even the ſpirit of truth.* The ſame is ſaid to proceed. *Gal.* 4. 6. *God hath ſent forth the ſpirit of his ſonne into your hearts.* Ioh. 16.8. As the ſonne comes from the father to take our nature vpon him, ſo the ſpirit comes from them both, to apply Chriſt effectually vnto vs, and vs vnto Chriſt. But this comming, ſending, proceeding is a worke of counſell, not of nature; for the Spirit by an imminent act as he comes from father & ſon, ſo he hath his reſidence in them both, and no creature is capable of him: but as by a tranſient act hee paſſeth the worke of Redemption to vs by application, hee is ſayd to come to vs, and we receiue him in graces and operations. By nature he comes from the ſame perſons, and reſts in them: by counſell (not by command) he comes to vs, and is ſaid to dwell with vs, and that in ſpite of Satan & all his temptations. As fierce Maſtiues tyed in a chaine, which although they both barke, and haue perhaps a good will to bite, yet they can make no neerer approch then the chaine doth

doth permit: so, that *Cerberus* of hell is chained vp of God, and though his malice be great to labour to enter, where he is expulsed, yet the spirit keepes him out by his presence, and safegards our hearts in peace, against all his molestations.

Q. *What is the Father?*

A. *The first person, who by nature begets his sonne,* who must needs be an onely sonne, because the Father cannot haue many images of himselfe. Christ is the *first begotten,* Heb. 1. 6. and *the onely begotten.* Ioh. 3. 16. 18. 1 Ioh. 4. 9. Ioh. 1. 14. 18. And therefore the relation betwixt the Father and Christ, is a speciall and peculiar respect. *Heb.* 1. 5. *I will be to him a father and he shall be to me a sonne.* Man was made in the image and likenesse of God, and of the three persons, by a divine consultation; but Christ is the image of his Father, or first person, by an eternall and everlasting generation. *Luk.* 3. 38. *Adam* is called the sonne of God, which is a most free and voluntary act of the Creator, in producing man in his owne image. This I insist vpon the more, that wee may be wary in our conceits, in apprehending Gods act vpon vs, and the fathers act vpon his sonne. It is happinesse enough for vs to come so neare God, that his onely sonne may stand betwixt vs & him, and that wee may be called his brethren, by the Fathers choice of vs in him.

Q. *What is the Fathers relatiue propertie?*

A. *To beget, and not to be begotten,* and therefore he is the first person in order. *Psal.* 2. 7. *Thou art my sonne, this day haue I begotten thee. Heb.* 1. 5. The same words are repeated, to proue Christ aboue the Angels, who (*Iob.* 2. 1.) are called *the sonnes of God,* and therefore in another sense, that is, in regard of Creation, and grace, both which they obtained by the will and counsell of their Creator, who made them, and ordained them to stand in that favour, from which the reprobate Angels fell: but Christ is a naturall, and an eternall sonne. *Prov.* 8. 25. And therefore to day, is (as some Fathers expound it) put for eternitie, see-

ing all times are present to God, to whom a thousand yeares are as one present day. Or rather this day (being the day of Christs resurrection, and exaltation, *in which he was mightily declared to be the Sonne of God*, Rom. 1. 4.) is the manifestation of that eternall generation, by which hee is preferred before all creatures. His conception and nativitie, as he was man belong to his humiliation, which (as S. *Augustine* speakes of his passion) was the sleepe of his divinitie, as his death was the sleepe of his humanitie. Yet as the fathers of *Chalcedon* say truly, (ἀδιαιρέτως ἀχωρίστως) indivisibly, inseparably is the God-head of the second person with the whole humane nature, and euery part of it, still, and for ever, one and the same person. The soule in the agony, and vpon the Crosse, feeles not the presence of the God-head; the body in the graue feeles not the presence of the soule: yet vpon the third day both bodie and soule did feele the power of his divine nature, death being too weake to dissolue the eternall bonds of this heauenly coniunction. And therefore vpon the day of Christs resurrection was there a manifest declaration of the eternall generation of the second person.

Q. *What is the Sonne?*

A. *The second person, begotten of his father.* Ioh. 1. 14. *We beheld his glory, the glory of the onely begotten of the Father.* Vers. 18. *No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the father, he hath declared him.*

Q. *What is the relatiue propertie?*

A. *To be begotten, and not to beget*; and because he is from the father alone, therefore the second person in order. 1. *Ioh.* 4. 9. *God sent his onely begotten sonne into the world.* Heb. 1. 5. *I will be to him a father, and he shall be to me a sonne*, therefore by the force of relation, he must be begotten, no begetter: otherwise contrary things should bee the same.

Q. *What is the holy Ghost?*

A. *The third person, proceeding from the Father and the Sonne.*

Ioh.

Ioh. 14. 26. *The comforter, which is the holy Ghost, whom the father will send in my name.* Ioh. 15. 26. *When the comforter is come, whom I will send vnto you from the father, &c.* Ioh. 20. 22. *Christ breathed on them, and saith vnto them, receiue yee the holy Ghost*: he that hath power to breath on his members the gifts of the holy Ghost, according to his owne will and counsell, hath by nature, together with his father an ineffable manner of breathing the spirit; for, as the three persons worke by counsell, so they subsist in the divine essence by nature.

Q. *What is the spirits relatiue propertie?*

A. *To proceed*; and becauſe he is both from the Father and the Sonne, therefore, *the third person in order of subsistence.* Ioh. 15. 26. *even the spirit of truth, which proceedeth from the father, &c.* Ioh. 16. 7. *It is expedient for you that I goe away: for if I goe not away, the comforter will not come vnto you: but if I depart, I will send him vnto you*: till the second person haue fully dispensed the worke of Redemption, the third person cannot so fully apply it: no marvaile then if the times before the death of Christ, had more weake meanes of application then now we haue, the spirit being more fully giuen. *Ioh.* 12. 32. *And I, if I be lifted vp from the earth, will draw all men vnto mee. Peter*, Act. 2. 41. conuerted more at one Sermon, then Christ did all his life; not becauſe he was the better, or more powerfull Preacher, but becauſe the spirit was then more fully sent, both from the father and the sonne, to accompliſh that which they had begun for the redemption, both of Iew and Gentile.

Q. *What is the beleife of that which hath beene spoken?*

A. *I beleeue in God, who is one essence, most simple, pure, and absolute, and being essentially indiuisible, is personally distinguished into the Father, Sonne, and holy Ghost, and is therefore called, Vnitie in Trinitie, and Trinitie in Vnitie*, or *Vnitrinitie, and Trinunitie.* How to conceiue of this in our prayers, and meditations, is both the deepeſt point of all Christianitie, and the moſt neceſſary: ſo deepe, that if wee wade into it, wee may eaſily drowne, never finde the bottome:

ſo

ſo neceſſary, that without it, our ſelues, our ſeruices are prophane, irreligious: wee are all borne Idolaters, naturally prone to faſhion God to ſome forme of our owne. Away then with all wicked thoughts, and groſſe deuotions; and with *Iacob* bury all ſtrange gods vnder the oake of *Shechem*, ere we offer to ſet vp Gods Altar at *Bethel:* & without all mentall reſervations, conceiue of our God purely, ſimply, ſpiritually; as of an abſolute being, without forme, without matter, without compoſition; yea, an infinite, without all limits of thoughts. Thinke of him as not to be thought of; as one whoſe wiſedome is his iuſtice, whoſe iuſtice is his power, whoſe power is his mercy, and all himſelfe. Good without qualitie, great without quantitie, everlaſting without time, preſent euery where without place, containing all things without extent. If this ſhall giue our deuotions any light, it is well: the leaſt glimpſe of this knowledge, is worth all the full gleames of humane and earthly skill. After this weake direction, let vs ſtill ſtudy to conceiue aright, that we may pray aright; and ſtill pray, that we may conceiue: and meditate more and more, that we may doe both. And the father, ſonne, and holy Ghoſt, direct vs, inable vs, that wee may doe all. Amen.

CHAPTER XI.

Of the workes of Iehovah-Elohim in generall.

Queſtion.

Hitherto we haue heard of Gods ſufficiencie, what is his efficiencie? Anſwere.

That whereby he worketh all things, and all in all things. 1. Cor. 12. 6. *It is the ſame God that worketh all in all.* Rom. 11. 36. *Of him, for him, and through him are all things.* Deut. 34. 4. Act. 14. 17.

Q. *Whan*

Q. *What is here generally to be considered of vs?*

A. *Something concerning the essence, and something the subsistence.* Gen. Chap. 1. to the end: the word *Elohim* is vsed aboue 30. times, and no other word for God. Chap. 2. is vsed *Elohim* alone to verse 4. and from thence to the end *Iehovah-Elohim* constantly: a course, I take it, not to be paralleled, or exemplified in any other portion of Scripture; and the reason is good: for, as long as the workes were in creating, the persons obserued each their distinct manner of working, and so the holy Ghost vseth a phrase to expresse it: as likewise after the worke was done, and a seventh day sanctified for rest, all the three persons reioyced in the workes of their hands. From the 4. verse of Chap. 2. to the end, the whole worke being done, and repeated againe for the better obseruation of it, and most especially of the true cause; *Iehovah-Elohim* are ever coupled together, that we might take notice, that creation did manifest one God, three persons, one God most plainely, three persons more obscurely, yet not so darkely, but if *Adam* had stood, he might haue gathered the same by GODS workemanship, both in himselfe, and the creatures: and that wee that are fallen, being not able to read any such matter, in the great Booke of the world, might obserue it by the little Booke of his word, which drawes the Vniverse into two Chapters, as into a small map, giuing much good counsell in a narrow roome, & teaching that briefely which Phylosophers haue scarce touched in great Volumes.

Q. *What then concerning the essence?*

A. *His omnipotencie*, which in nature is before all efficiency, yet because we see first by resolution of Gods works, which is to goe from the effects to the cause, we see Gods omnipotencie by his efficiencie. And therefore in the Creed, wee beleeue in the Almightie, as the maker of heauen and earth. From efficiencie and omnipotencie appeares God *decree*, by that his *counsell*, and thence his *will*, or *good-pleasure*. Now his Good-pleasure is the first, counsell

ſell next, and from the one, as the cauſe, the other, as his manner of working, proceeds his decree, which is executed by his omnipotencie and efficiencie. *Eph.* 1. 11. *Will, by counſell purpoſeth, or decreeth by omnipotencie, to worke all things as he hath ſet them downe in himſelfe.* Iob 9. 4. and 12. 13. Prov. 8. 14. Where wee read, how Gods almightie power is ordered by wiſedome. *Ier.* 10. 12. *He hath made the earth by his power, he hath eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauens by his diſcretion,* Ier. 51. 15.

Q. *What is Gods omnipotencie?*

A. *Whereby he is able to effect all that he doth, yea, and whatſoeuer he doth not, which is abſolutely poſſible.* Mat. 19. 26. *With God all things are poſſible.* Math. 3. 9. *Of very ſtones to raiſe vp children to Abraham.* Phil. 3. 21. *He is able to ſubdue all things vnto himſelfe.* Pſal. 135. 6. *Whatſoeuer the Lord pleaſed, that did hee, both in heauen and in earth: in the Seas, and all deepe places.* Mal. 2. 15. *Did not he make one? and yet had he the reſidue of the ſpirit,* to wit, to haue created *Adam* more wiues. And here may well appeare the names, *El*, and *Helion.* Deut. 9. 10. 17. Pſal. 9. 2. Dan. 4. 17. Chriſt in the old Teſtament, and alſo in the new, is called, The Almightie, *Iſa.* 9. 6. *Rev.* 1. 8. And ſo the Spirit is called the power of the Higheſt. *Luk.* 1. 35.

Q. *Why ſay you abſolutely poſſible, is there any thing impoſſible to God?*

A. Yes. *All ſuch things as contradict either his owne eſſence, or the nature of things.* As God cannot lie, becauſe he is truth it ſelfe, neither can hee make a body to be in two places at once, as the body of Chriſt, to be in heauen, and vpon a Popiſh Altar at once. For that implies a contradiction, and therefore a lie, whereof the Papiſts, and not God, are Authors. *Rom.* 3. 4. *Let God be true, and euery man a liar.* *Act.* 3. 21. Heauen is ſaid to receiue the body of Chriſt: now if it be wholly circumſcribed for length, breadth, and thickneſſe, in the third heauen, it cannot at the ſame time be circumſcribed within the limits of the earth: for that which

which is finite in one place, cannot be infinite in two. It is onely Gods propertie to be in two places at once, neither included nor excluded: and therefore if the body of Chriſt were in heauen and earth at the ſame inſtant of time, neither included nor excluded, it were no more a bodie, but a God: if they ſay the omnipotency of God may extend the dimenſions of Chriſts body, that it may at the ſame time fill heauen and earth: then is it not in two places at once, but in one by continuation, & if the dimenſions of Chriſts body anſwere the dimenſions of the place, it ſhall be the greateſt monſter that ever the world dreamed of; no, not *Mahomet* himſelfe did dreame hee ſaw God in a viſion ſo bigge as the Papiſts haue made Chriſt. Let them neuer flee to Gods omnipotencie, to maintaine their Idoll vpon the Altar, for it contradicts the very nature of a created bodie to be in two, or many places at once, or extended further then the nature of the creature will beare; if Chriſt had in his body all the 4 elements wholly, it could not be extended to fill the third heauen, and the earth at once; for, they are all formally extended to their perfection by God, and can fill no greater a place then is vnder the higheſt heauen; Chriſt therefore hauing but a little part of all theſe in his body, it were beyond a miracle, to extend that little further then the whole. Againe, Chriſt hauing a glorified bodie, it muſt not looſe proportion: now the extenſion of any one member more then is fit, makes a deformitie. Therefore the bodie of Chriſt looſing none of the perfections of nature, and receiuing greater perfections of glory, muſt be contained in the third heaven, in ſuch a length, breadth, and thickneſſe, as is fit for a body. So that it neither ſtands with the power, or the wiſedome of God, to worke ſuch a miracle, as the Papiſts obtrude vpon the world.

Q. *But how can we attribute power to God, who is pure act?*

A. *It cannot be giuen to God in reſpect of himſelfe, but onely of the creatures, which may feele his worke, which they never felt before.* The fire alwayes burneth in it ſelfe, yet in regard

of this or that combuſtible matter, it is in power to burne, that is, the matter is in power to feele the act of the fire. So God ever acteth or worketh in himſelfe, *Ioh.* 5. 17. But the creature doth not ever feele it. *Pſal.* 139. 16. *All things are ſaid to be done of God, long before the creature feeles his worke.* Hence creation, as an action, is eternall, as a paſſion, in time. *Gen.* 1. 1. *In the beginning God created the heauen and the earth.* In regard of heauen and earth, creation hath a beginning, but in regard of God it hath none. Time is the companion of creatures, not of the Creator.

Q. *What further appeareth from his omnipotencie and efficiencie together?*

A. *His decree, which is a definitiue ſentence, concerning the effecting of all things by his mightie power, according to the counſell of his will.* Whatſoeuer God doth in his efficiency, and can doe by his omnipotencie, that he decreeth. I doe not ſimply ſay what he can doe he decreeth; for, the decree is onely of things to be done, his omnipotencie of things to be done, or not to be done: but thus I reaſon, What he doth, that he can doe; and what he can doe and doth, that he decreeth to be done. *Ephe.* 1. 11. *According to the purpoſe of him, that worketh all things after the counſell of his will.* Efficiencie and omnipotencie manifeſt the decree, but it is before them both, and a cauſe of them. So that there is nothing, either in creation, or providence, whereof the decree of God is not ſome wayes a cauſe; yet muſt we not ſo much ſtand poring vpon the decree of God, as runne preſently to that place in Gods providence which will cleare & manifeſt vnto vs, that Gods decree is without all fault. The decree of *Adams* fall went before that part of Gods providence, which did gouerne his fall, and as providence workes it, ſo God decreed to haue it wrought.

Q. *What attributes appeare by the manifeſtation of his decree?*

A. *Conſtancie, truth,* and *fidelitie,* for the decree muſt bee moſt conſtant, true, and faithfull. *Iſa.* 14. 24. *As I haue purpoſed, it ſhall come to paſſe, and what I haue conſulted ſhall ſtand.*

Verſ.

Verſ. 27. *The Lord hath determined, who ſhall diſannull it? his hand is ſtretched out, and who ſhall turne it away.* Rom. 9. 19.

Q. *What is his conſtancie in decreeing?*

A. *Whereby his decree remaineth conſtant and vnchangeable.* Mal. 3. 6. *I am the Lord which change not, and yee ſonnes of Iacob are not conſumed.* Iſa. 46. 10. *My counſell ſhall ſtand, and I will doe all my pleaſure.* Rom. 11. 29. Heb. 6. 17. 18.

Q. *What is his truth?*

A. *Whereby he deliuereth nothing but that which he decreeth. Truth* is properly *to pronounce as the thing is*, but the thing is ever as God pronounceth it to be. You ſtand before me therefore I ſee you, is a good conſequence with man, but the cleane contrary is true with God; God ſeeth you, therefore you ſtand there. For truth is in God, before it be in the things, and in the things before it can be in me. The truth therefore of Gods definitiue ſentence is before the exiſtence of any creature, or action. It is not true, that the preſcience of God, follows the thing done, or to be done, for then the truth of a thing ſhould be before God decreed it to be. As for example, God decreed this truth, that *Adam* ſhould fall, this thing followes the foreknowledge of God in decreeing it to be: ſo that it followes more directly thus, God foreſaw that *Adam* would fall, therefore hee fell, then on the contrary, *Adam* fell, therefore God foreſaw it. If truth ſhould not more immediately followe the will and counſell of God, then the nature of things, then ſhould decreed truths be mutable, and ſome-times falſe: but comming immediately from God, they are ever delivered, as he decreeth them. *Num.* 23. 19. *Ier.* 10. 10. *Deut.* 32. 4. *Pſal.* 145. 17. *Dan.* 4. 34. *Rom.* 3. 4. *Tit.* 1. 2. All which places free God from all poſſibilitie of lying, and make him the Author of all truth.

Q. *What is his fidelitie?*

A. *Whereby he effecteth moſt faithfully whatſoeuer hee hath decreed.* 1. Ioh. 1. 9. *He is faithfull and iuſt to forgiue vs our ſinnes*: Confeſſion is no cauſe of the remiſſion of ſinnes, as being after it in nature. Yet God hath ſo decreed to linke

things together, that he will faithfully (as though iuſtice required it) performe remiſſion of ſinne to true confeſſion. 2. *Tim.* 2. 13. *He abideth faithfull, and cannot deny himſelfe.*

Q. *What appeareth by his decree beſide theſe three Attributes.*

A. *His counſell*, for no decree is made without counſell, and when Diuines ſay, that Gods decree is his eternall counſell, they ſpeake improperly, for it is a thing wrought by counſell, and as the effect ſhewes the cauſe, ſo doth the decree of God his counſell. For now we goe backward way to bring our ſelues to the higheſt cauſe of all things, in which we are to reſt, without any further inquiry. *Epheſ.* 1. 11. Gods purpoſe for the effecting of any thing is framed according to the counſell of his will.

Q. *What is his counſell?*

A. *It is his deliberation (as it were) for the beſt effecting of euery thing that ſeemeth good in his wiſedome and will.* Act. 4. 24. Chriſt died by the determinate counſell & foreknowledge of God; but that is the ſame with the decree; for counſell more properly determines then is determined, and therefore the new Tranſlation ſpeakes more aptly, to doe whatſoeuer thy hand and thy counſell determined before to be done, and that this was the beſt for the effecting of our ſaluation, appeares. *Ephe.* 1. 9. A glorious myſtery admired of all that know it. *Iob* 12. 13. Counſell and vnderſtanding are put together, God vnderſtands himſelfe in all his counſels. *Prov.* 8. 14. *Counſell is mine and ſound wiſedome, &c.*

Q. *God ſeeth at firſt what is beſt, what needs hee then to take counſell?*

A. *True it is, that God with one act of his vnderſtanding ſeeth all things at once and together: but while wee behold the things how they are brought to paſſe by a ſecond cauſe, we aſcribe counſell to him, and ſo attribute to his maieſtie counſell.* Pſal. 139. 16. Gods booke is one, yet the counſell therein contained is diuerſely manifeſted, as if many things one after another ſhould come into it.

Q. *What*

Q. *What is the scope of Gods counsell?*

A. *His glory*: euery wise man hath an end in his counsell, and therefore the wisest cannot be without it. *Rom.* 11. 36. *Of him and for him are all things.*

Q. *What is Gods wisedome?*

A. *That Idea, or platforme of working all things most wisely*; A wise man doth first lay the plot in his head, and then frame the worke out of himselfe; so, Almightie God hath first in himselfe the *Idea*, or platforme of all things, and then accordingly frames his workes out of himselfe, and the whole plot is so laid, that his end & scope in all things may be obtained by it. *Psal.* 104. 24. *How manifold are thy workes? in wisedome hast thou made them all.* When the things are many, they are often a distraction vnto man, but GOD in regard of the excellency of his wisedome knowes how to plot them all for the prayse and glory of his owne maiestie.

Q. *How is the Idea, or plot of all things in God to be considered of vs?*

A. Two wayes; *either in regard of himselfe, or the creatures*; in respect of himselfe, it is most direct, as being in himselfe and from himselfe, no wayes reflected, or brought backe from the creatures to his minde: in respect of the creatures it is most indirect, as being but the images and similitudes of that thing which is first in himselfe. For this we are to hold as a truth, that God first sees himselfe, and then out of himselfe all other things, either as they are the images and impressions of himselfe, or as they dissent and disagree from it. Now this last knowledge is by way of opposition as one contrary giues light vnto another, evill is knowne by that which is good, and falshood by that which is true: so that God hath no direct knowledge, either of evill or falshood, but that which is indirect, as they dissent from his truth and goodnesse. So that there is no plot of evill first in God then in the creature, but it is a thing onely plotted by creatures subiect to sinne, and so is knowne of God as opposite to his owne goodnesse. Hence it follo-

lowes

lowes that God doth not decree sinne to be as sinne, but as in his wisedome he seeth it to haue some respect of good, which is accidentall, and beside the nature of it. First then *God sees himselfe*; secondly, *by himselfe hee sees all other things*; thirdly, *he sees whatsoeuer may be opposite to him-himselfe, or that goodnesse hee hath left in his creatures*; Man sees in a cleane contrary fashion, first the thing and by that himselfe, as in a glasse I first see the image of my face, and then by that my naturall face: so the creatures and workes of God, being the glasse of my mind, I must first eye them, and then my selfe. *Gen.* 3. 5. *Adam* and *Eue* would know good and evill, as God himselfe doth: that is, they would first be wise out of themselues, and make their owne wills the first rule of their actions; and not Gods law, and so they came first to know evill by the losse of good. Will in God is the first mouer, because he makes the thing before he can see it, but in man vnderstanding must goe before, because hee must see the thing before he can will it. Mans first worke is resolution of the action of another; but Gods first worke is composition of that which neuer existed before; hence man is made for imitation of God, but God hath nothing beside himselfe to follow. *Gen.* 1. 4. 10. 12. 18. 21. 25. 31. *God* first *made* the creature, *and* then he *saw it to be good.* It is admirable, to see how God approues of the goodnesse of his creatures, particularly and generally: particularly, he passeth by the earth made the first day; the firmament made the second; and man the sixt day, and giues them no commendation, nor approbation: because these did not as yet answere the full intention of the Creatour: the earth was voyd and without forme, the firmament as yet divided not, because there were no clouds aboue, and man, howsoeuer a perfect creature, had not as yet done any thing well-pleasing vnto God: for in the particular, God commends no creature, till he see it mouing towards his end, and performe that for which he was created. But in the conclusion of all, he giues this generall approbation of all his workes, *that they were very good*, because they fully

ly answered to his direct *Idea*, or platforme of them, so that though some creatures answered not their owne particular ends, yet God had his generall end in them all, and the plot was sufficient for the glory of his creation.

Q. *What is then the direct plot of Gods wisedome?*

A. *Whereby he knowes how to glorifie himselfe out of himselfe*: for God made not the world to adde any perfection to himselfe: he is all-sufficient for his owne happinesse. *Psal.* 16. 2. *O my soule, thou hast said vnto the Lord, thou art my Lord: my goodnesse extendeth not to thee*: he indeed is our happinesse, we can no wayes be his: and therefore it must needs follow that God in creating a world intended so to glorifie himselfe in all his creatures, as he was before glorified in himselfe, now glory is the consequent of vertue, and vertue is either intellectuall, or morall, and therefore God by creation intended the glory of both: all the world shewes forth his wisedome, and intellectuall vertues: onely men and Angels his morall, the chiefe whereof are iustice and mercy.

Q. *What is the indirect plot of Gods wisedome?*

A. *Whereby he knowing himselfe, knowes all other things as farre as they beare any image of himselfe.* The seale leaues his impression vpon the waxe, and so doth the wisedome of God plaine charracters vpon all the creatures. *Rom.* 1. 24. *His God-head and power are seene by the creation* Psal. 139. 2. *God sees Dauids thought a farre off.* ver. 4. *A word in his tongue before it be spoken.*

Q. *What particulars are there?*

A. As his *wisedome respects the creature it is manifold.* Ephes. 3. 10. For there is nothing in the creature that his eye sees not. *Heb.* 4. 13. All invention, iudgement, and skill are to be found in him, or as we say in Schooles, all the intellectuall vertues.

Q. *What is this manifold wisedome of God in respect of the vertues of the vnderstanding?*

A. It is either the knowledge of all *principles*, or *truthes* to be fetched out of them, or *conclusions* that may ensue vp-

on these truthes, or of the *methode* and order of disposing euery truth in his proper place, or the *practise* of them so disposed according to the rules of any Art. *Iob* 9. 4. *Hee is wise in heart, and mightie in strength: who hath hardned himselfe against him, and hath prospered?* There is no wise working against God. *Exod.* 1. 10. come and let vs deale wisely with them: *Pharaohs* policies might haue prevailed, if a wiser then himselfe had not taken their parts against him.

Q. *What are these intellectuall vertues?*

A. They are in number fiue, which are thus named; first, *intelligence*; secondly, *science*; thirdly, *sapience*; fourthly, *prudence*; fiftly, *art*, or *skill*. The first vertue knowes all inventions; the two next, all iudgements, true, or false, together with all direct conclusions, or deceitfull sophistications: the fourth fits for the orderly practise of any thing; and the last makes vs skilfull in whatsoeuer we doe. The obseruation of these fiue vertues makes a man proceed fully vpon any theame. To preach by them is a most full and effectuall way: by intelligence wee open the text, and bare the seuerall principles, or reasons contained in it. By science, we gather the doctrines that those principles and reasons will yeeld. By sapience we deduct or conclude further matter, which was obscure, till we did sift it out by making one truth force another. By prudence, wee make vse and application, as may be fit for time, place, and person, and so orderly vrge the truthes we haue found out by discourse. Lastly, by art we further the practise of all those duties which wee haue formerly pressed. Some explaine their Text well, yet neuer aptly lay downe doctrines: others doe both these, but misse in the conclusion: others hit the conclusion too, but wrong themselues, or their auditors in application, eyther making none, or that which is amisse. And lastly, others leaue at the vse, hauing warmed the affections, and pegge it no further, by letting them see the way of practise, and so hammering not home the naile which should be fastened by the masters of the assembly, let it slip againe, or leaue a chinke, *Salomon* the preacher

cher. *Eccl.* 12. 10. 11. obſerved all theſe vertues: By intelligence of principles *he ſought to finde out acceptable words*, by ſcience he looked *for an vpright writing*, and by ſapience tried them to be the words of truth, and then by prudence made his words as goads to pricke forward vnto practiſe, and then by art, as a skilfull maſter of the aſſembly faſtned the naile to the head.

Q. *What is Gods intelligence?*

A. *That vertue of vnderſtanding, whereby he worketh euery particular, concerning euery thing*: there is no argument, or reaſon, but he can finde it out. *Pſal.* 139. 16. *All things in Gods booke.* ver. 2. 3. 4. 5. 7. 11. 12. Euery thought, word, deed, with their circumſtances of time, place, perſon, &c. are all together knowne to God. God needs no intelligencers, for his eyes are over all his workes.

Q. *What is his ſcience?*

A. *That vertue of vnderſtanding, whereby hee knoweth all truthes in the things, which as they are to come, is called preſcience, or foreknowledge, and in regard of paſt, preſent, and to come, omniſcience.* Ioh. 21. 17. *Lord, thou knoweſt all things, and therefore canſt iudge whether I ſpeake truely or not:* for foreknowledge there is none in God properly, for to him all things are preſent, yet ſpeaking of his indirect knowledge in reference to the creature, we terme that foreknowledge that goes before the exiſtence, and being of the creature.

Q. *What is his ſapience?*

A. *That vertue of vnderſtanding, whereby he vnderſtandeth whatſoeuer may follow, or enſue of euery thing.* Iob 12. 13. 16. Such wiſedome with God that he knowes how to handle both deceiuer and deceiued, their fallacies can no wayes prevaile with him.

Q. *What is his prudence?*

A. *Whereby he knoweth the fitteſt opportunitie for the diſpatch of all things.* Gen. 15. 16. *The wickedneſſe of the Amorites is not yet full.* 2. Pet. 2. 9. *The Lord knowes how to deliuer the godly, and reſerue the wicked to puniſhment.* 2. Theſ. 1. 6. 7. *It*

is a righteous thing with God, and most agreeable with his prudence, in applying of rewards *to recompense tribulation to them that trouble you, and to you which are troubled, rest with vs, &c.*

Q. *What is his art, or skill?*

A. *Whereby he knoweth how to effect euery thing most skilfully.* Psal. 104. 24. *In excellent wisedome hast thou made all.* Heb. 11. 10. *For he looked for a citie, which hath foundations, whose builder and maker is God:* the originall word is *Technitees*, an Artificer. God hath manifested great skill in the creation of these lower parts of the world: but in the third heauen, his art passeth all excellencie.

Q. *Seeing his good-pleasure appeares last, what is it?*

A. *The most free act of his will in euery thing as it pleaseth him.* Psal. 115. 3. *Our God is in heauen, he doth whatsoeuer he pleaseth.* Mat. 11. 26. *Euen so father, for so it seemed good in thy sight.* Math. 20. 15. *Is it not lawfull for me to doe with mine owne as I list.* Ephes. 1. 5. 9. 11.

Q. *How doth it respect himselfe?*

A. As the *chiefe good.* Psal. 36. 9. *For with thee is the fountaine of life: and in thy light shall we see light.* Col. 3. 11. *Christ is all and in all.* His good-pleasure must needs first respect himselfe, then his creatures, because from him as the fountaine of goodnesse, they haue all their goodnesse deriued. 1. *Cor.* 15. 28. God is said to be all in all.

Q. *How the creatures?*

A. *As they beare his image*, in which regard they are onely good. *Gen.* 1. 4. 10. &c. *God saw it was good*, that is, he so approued of his creatures, as they answered his goodnesse in making of them. *Rom.* 12. 2. *Be not conformed to this world: but be yee transformed by the renewing of your minde, that ye may proue what is that good, and acceptable and perfect will of God.* Conformitie with the world pleaseth not the Almightie, because it agreeth not with his image, being mightily deformed with sinne. Then doth hee acknowledge vs for his, when we are changed by the spirit of sanctification into that image which we lost by the fall of *Adam.*

Q. *What*

Q. *What learne you from thence?*

A. *That the good pleaſure of God, being moſt freely ſet vpon his creatures, is the firſt and moſt abſolute cauſe of all things:* and therefore he muſt needs doe all that hee doth with the greateſt libertie of will, hauing no higher cauſe to checke him. *Dan.* 4. 35. *He doth according to his will in the army of heauen, and among the inhabitants of the earth: and none can ſtay his hand, or ſay vnto him, what doeſt thou?* Ier. 18. 6. Mat. 20. 15. Rom. 9. 18. 21. 2. Sam. 16. 10. Iſa. 45. 9. In all which places, as God workes moſt freely, ſo he is bound to render account to none of all his doings. *Luk.* 10. 21. Chriſt Ieſus reioyced in the good pleaſure of his Father, as the onely cauſe of reuealing, or hiding the myſteries of mans ſaluation. *Phil.* 2. 12. 13. *Worke out your owne ſaluation with feare and trembling*; now leaſt wee ſhould follow the Popiſh dreame of free-will, that man could merit life and happineſſe, if God would but beare halfe the charges, we are reduced to a more full cauſe, *It is God which worketh in you both to will and to doe*; we bring not ſo much as a will diſpoſed for our owne good: that is moſt ſlauiſh till grace free it, and it is freed by the moſt free cauſe, which is the good-pleaſure of our God.

Q. *What doe you obſerue concerning* Elohim, *or the perſons?*

A. Two things, their *cooperation*, and *diſtinct manner* of working, the one is neceſſary in regard of this, that they haue the ſame eſſence, and therefore cannot but co-worke in euery thing, the other is likewiſe as neceſſary, becauſe each perſon hath his diſtinct manner of ſubſiſting. All operation flowes from their eſſence, cooperation from their vnitie in it, and diſtinct manner, from the diſtinct manner of their ſubſiſting. One eſſence, one operation, and three being one, muſt needs worke inſeparably, and one being three, muſt needs worke in a diſtinct manner. *Gen.* 1. 1. In the beginning *Elohim* made, *Gen.* 2. 26. *Let vs make.* Mat. 12. 31. *Blaſphemie* is aggrevated in regard of the three perſons, and againſt the laſt it is made vnpardo-

nable, because a sinne against the Father is remitted by the action of the Sonne, who redeemes from wrath: and so is a sinne against the Sonne by the worke of the Spirit, who applies the merites of Christ to euery guiltie soule: but if the sin be against the holy Ghost, all hope is cut off; for there is no fourth person to helpe, and the worke cannot goe backward; for, the Spirit workes neither by the Father, nor the Sonne, and so no meanes of remission is left for this sinne.

Q. *What is the diuine co-operation?*

A. *Whereby the three persons worke the same thing inseparably.* Ioh. 5. 17. 19. 21. *My father worketh hitherto, and I worke, whatsoeuer things he doth, the same doe I, he raiseth and quickneth the dead, even so doe I quicken whom I will, &c.* Ioh. 1. 3. *Nothing was made without the sonne.* And here wee are to vnderstand the same of the blessed Spirit.

Q. *What is hence to be learned?*

A. *That all the persons worke of themselues.* 1. Ioh. 5. 7. Three beare record, and yet they are all one in essence, in respect whereof they worke from themselues. To be and to act is all one in God, therefore as each person is God of himselfe, so doth he worke of himselfe.

Q. *What will further follow from this?*

A. *That there is no preheminence, or dignitie in this their co-working.* For as they are equall in essence, so are they equall in their actions. *Ioh.* 14. 1. *Yee beleeue in God, beleeue also in mee.* Ioh. 16. 15. *All things that the father hath are mine.* Ioh. 5. 18. *It was no sinne for Christ to make himselfe equall with his father* in euery worke. The same is as true of the Spirit.

Q. *What is the distinct manner of working?*

A. *Whereby each person worketh according to the manner of his subsisting.* Hence it comes to passe, that the second person being mentioned with the first, it is said, *Not of him, but by him were things made*: for as the sonne workes from the father, so the father workes by the sonne. *Ioh.* 1. 3. *Col.* 1. 16. 17. *Heb.* 1, 2. The like is to be vnderstood of the Spirit,

rit, who being from both, hath both to worke by him. *Ioh.* 16. 13. and doth nothing of himselfe, (I meane) as a person.

Q. *What is the Fathers manner of working?*

A. *To worke all things by the Sonne, and the holy Ghost.* 1. Cor. 8. 6. *One God, which is the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him.* So that the first person workes from himselfe, not onely as God, but as a person, and continues his worke by his sonne. *Math.* 10. 20. *Ioh.* 15. 26. 1. *Cor.* 2. 10. By the Spirit the Father revealeth, teacheth, and testifieth; and the reason is, because they are both from him, who worketh of himselfe.

Q. *What from hence?*

A. *That the originall and beginning of all things is from the Father.* For he that is first in subsisting, must needs be first in working. Hence some manifest notable ignorance in this point, who place the worke of the Sonne and the holy Ghost, before the action of the Father, and that in the greatest and weightiest mystery of our salvation, I meane our eternall predestination: who placing redemption and application before election, set the worke of the second & third person before the first; for, according to their wandering Doctrine, they teach that man is redeemed, and by faith applied to Christ, before he bee elected of God the Father. This is cleane contrary to S. *Paul.* Eph. 1. 3. to 15. Where election, being an originall worke, is giuen to the Father, who dispenseth the same by his sonne, and applies it by his spirit. So that the Father doth elect vs, before the Sonne redeeme vs, or the Spirit sanctifie vs. Read the Bible, and you shall finde creation and election more frequently attributed to the first person, then either the second or the third. And our Creed teacheth vs to call the Father Creator, &c.

Q. *What is the Sonnes manner of working?*

A. *He worketh from the Father, by the holy Ghost.* Ioh. 5. 19. *The sonne can doe nothing of himselfe, saue that which hee*

seeth

seeth the Father doe, &c. Ioh. 16,15. *The Spirit shall take of mine, and shew it vnto you.* And the reason is, the Sonne is from the Father, but the holy Ghost is from them both.

Q. *What learne wee hence?*

A. *That the dispensation of all things is giuen to the Sonne*: as there is an entrance into euery worke, so must there bee a proceeding in it; and the Father in all things proceeds by his Sonne, as in the revelation & declaration of his will. *Ioh.* 1.18. and the execution of all things in himselfe, which may prepare for the worke of the spirit in vs. *Ioh.* 16.17. For till the Father haue done, the Sonne can doe nothing, neither is it for the Spirit to worke, vntill he take it from them both.

Q. *What is the holy Ghosts manner of working?*

A. *To worke both from the Father and the Sonne.* Ioh. 16.13. *The Spirit shall not speake, or doe any thing of himselfe, but whatsoeuer he shall heare from the Father and the Sonne,* as the two next verses make it plaine. And the reason is, that he subsisting from them both, must needs worke accordingly.

Q. *What followes from hence?*

A. *That the consummation of all things is giuen to the holy Ghost*, who ends the worke of the Father and the Sonne. *Gen.* 1. 3. *Let there be,* is rather a word of consummation, then commandement. The whole worke is carried by word and deed. *God said*, the Father had none to speake vnto but his Sonne: let there be, is that the word spoken might be done by the Spirit, who finisheth what is spoken by both. And here we see by what kind of motion the world was made, by the least stirring, for what is lesse then to effect all by a word. And yet what greater, then to effect by such a word and spirit? *Iob* 26. 13. *The Spirit is said to garnish the worke of creation.* Ioh. 14. 26. and 15. 26. All that the word hath said, or Father promised, shall bee taught, testified, and remembred vnto vs by Gods spirit. *Rom.* 8. 10. 11 13. 14. 15. 16. 26. &c. A Spirit of life quickens those mortall bodies that are redeemed by Christ, by whom they

liue

liue againe, and are led in prayer as children of adoption, &c. 1. *Cor.* 12. 11. All gifts and graces wee haue from the Spirit. *Rom.* 8. 9. 1. *Cor.* 3. 16. the Spirit is said to dwell; for, as the Father makes choice of his house, and the sonne purchaseth it, so the holy Ghost takes possession, in casting out Satan and sinne, and in keeping and holding the same in spite of all Satans assaults. *Act.* 5. 3. A lie against the truth, is a speciall sinne against the holy Ghost, whose proper worke is to testifie of the veritie he hath receiued from the Father and the Sonne. And hence it comes to passe, that sinning after the knowledge of the truth is most dangerous, because it is opposite to the last act of God, further then which he will not goe in the addition of any new supply of grace and goodnesse.

Q. *What may wee learne for conclusion of all this?*

A. *That to him the worke is especially giuen, in whom the manner of working doth most appeare,* as Creation to the Father, Redemption to the Sonne, and Sanctification to the holy Ghost. This may a little be manifested vnto vs out of man, who is said to doe all things by his *wit, will,* and *power.* The first mouer of man to action is will, then by wit and wisedome he proceeds, and by his power concludes. The will workes by wit and power: wit workes from the will by power, and the power workes from them both. Will begins, wit dispenseth, and power doth finish the action. Onely here is the difference, that they are not alwayes able to worke inseparably; for, sometimes a man hath more wit then will; *Agrippa,* (Act. 26. 28.) had more wit to be perswaded to be a Christian, then will to imbrace so dangerous a profession. Sometimes he hath more will then wit, as *Peter,* Mat. 16. 22. *Master spare thy selfe;* loue made him blind, in seeing what was fit for Christ to doe. Sometimes againe more will and wit then power, as the Deuill, *Mat.* 4. in the temptation of our Sauiour, he shewed all his wit and will to trap our Sauiour, but he had not power thereunto: sometimes also there appeares more power then eyther wit or will, as in the Legion of vncleane Spirits, *Math.* 8.

who carried the whole Herd of Swine headlong into the Sea. By this wee may see the inseparable co-operation of the three persons, as through a crevis, or lettice, a little glimmering light of their distinct manner of working. The Father wills the thing to be done, hence in Scripture will is oftner given to the Father then any other person. *Mat.* 11. 26. *Ephes.* 1. 11. Secondly, the Sonne being the wisedome of the Father, dispenseth what the Father hath willed. And here wee vsually call the Sonne the wisedome of the Father, and so indeed we finde him to be in our redemption. 1. *Cor.* 1. 30. Thirdly, the holy Ghost as the power of both, doth finish and consummate their works; and so the Scripture stiles him the power of the Highest. *Luk.* 1. 35. For as the Father did will that his Sonne should take vpon him our flesh, and as it was proper to the second person to assume: so the finishing of this worke in the last act of it was due to the Spirit: for as there is a naturall spirit, to vnite the body and soule together; so is there a diuine spirit, equall to the worke, to vnite the diuinitie, and the humanitie of Christ together. God wills that his sonne assume, and his sonne will not assume, but by the worke of the Spirit. To conclude, nothing is done, no, not in their most distinct manner of working, but they will all haue an hand in it: what more proper to the sonne of God then to take our flesh, and become our wisedome, righteousnesse, sanctification, and redemption? And yet he can doe none of this, but from the will of his Father, and by the power of his Spirit.

CHAPTER

CHAPTER XII.

Of the Creation of things, immediately made perfect.

Question.

HItherto of Gods efficiencie in generall, what are the kinds?

Answere.

A. Two, *Creation* and *providence*. In the one we see the orderly production of the creatures; in the other, Gods carefull administration, and preservation of them. See for this, *Psalme* 104. Of creation to the tenth verse, of government to the 27. verse, of preservation to the end. *Nehe.* 9.6. *Thou hast made the heaven, with all their host, &c. Thou preservest them all, and they worship thee* in regard of their Government.

Q. *What is Creation?*

A. *It is the first part of Gods externall efficiencie, whereby he made the world of nothing originally good.* Gen. 1. 1. *In the beginning God made.* Heb. 11. 3. *of things which did not appeare.* Gen. 1. 3. *and they were very good.* Psal. 33. 6. 7. 8. 9. and 146. 6. Ier. 10. 11. 12. Act. 17. 24. All which places testifie of a Creator, and his power, wisedome, and discretion in framing them so excellently, and that *minimo motu* by his word and breath.

Q. *What is here generally to be observed?*

A. *That because things here originally had their beginning, therefore the Fathers manner of working doth here principally appeare, to whom the originall of all things is given.* 1. Cor. 8. 6. All are said to be of the Father; so are they of the Sonne as God, but as a person he is not the originall, for in the same place it is said, by the Sonne. And so in the Creed we give all personally to the Father, vntill wee come to the worke of redemption; and here we are to learne, that the Apostasie of *Adam* was especially against the Father, and

therefore could not he by way of satisfaction be our Redeemer, for the person properly offended, cannot satisfie himselfe by himselfe, but by some other that must come betwixt the Father and vs, and thus agrees it with the iustice of God, that we should be reconciled by a second person.

Q. *Did God make the world all at one instant?*

A. *No, but in the space of sixe times 24. houres*, that wee might more distinctly consider all his workes. And *Aquinas* giues a good rule, *Successiuorum non simul est esse & perfectio*; God could haue created all at once, but in his wisedome he tooke daies for it. Some glimps of reason hereof we may aime at thus; as some creatures were to begin with the first instant of time, so some others that they might not haue their principles together, were to haue something goe before them, hence the constancie and inconstancie of Gods creatures. The third heauen, and the Angels were of necessitie to be created in the first instant, that they might haue their perfection of matter and forme together, otherwise they should be corruptible, for whatsoeuer is of a preexistent matter, is resoluble and subiect to corruption. But that which is immediately of nothing, is perfectly composed, hath no other change, but by the same hand to returne into nothing againe. It was therefore impossible for the world to want a beginning, and improbable for the creatures to be all at once, and yet some to remaine incorruptible, and others corruptible. That the worke was of sixe dayes continuance, is plaine by *Gen.* 2.1. *Exod.* 20. 11.

Q. *How is the worke distributed?*

A. Either into the adiuncts of time, as a worke of sixe dayes, or into the essentiall and integrall parts: as into nature constant, or inconstant; or respecting the agent that gaue all, as well matter as forme, into *Creation immediately perfect, or perfect by degrees*. Gen. 1. 1. In the beginning, or very first moment of time, God created heauen and earth. Now by the opposite member in the distribution, largely discribed in the whole Chapter, we shall be able to vnder-

stand

ſtand that which is in ſilence paſſed over. Earth vpon which wee now tread was made the third day, and therefore cannot be this which was made in the very beginning of the firſt day: neither can this heauen be that which was made the ſecond day, *ver.* 8. It then remaines by iuſt conſequent to be the higheſt heauen, which at the very firſt was made moſt abſolute and perfect. Secondly, the earth that was made at the very ſame inſtant, as a matter of all that was afterwards to be created, being all things in power, nothing in act, did from his owne center touch the third heauen in euery point and part of his outſide: & that of neceſſitie, leaſt any vacuitie, or emptines ſhould haue interpoſed it ſelfe within the compaſſe of ſo great a continent; nature abhorring to yeeld nothing a place within the circle of ſome thing. Therefore were theſe two as companions and friends, immediately made of God in the very beginning of the firſt day. Further, it is ſaid of the earth, *ver.* 2. that it was *without forme and voyd*; that is, as yet it had neither any eſſentiall, or accidentall perfection. The Lord afterwards did forme it into the light, the expanſe, (improperly called the firmament) the water and the earth. Theſe foure were mediately created of the earth, and yet for their formes immediately from God of nothing. Thus was the earth firſt formed, the higheſt part of it moſt apt to receiue *light*, the next *aire*, the third, the forme of *water*, and the loweſt the forme of *earth*. After the earth had receiued this perfection, it was filled in euery part of it with inhabitants, as aboue with ſtarres, & foules, below with trees, beaſts, and fiſhes, &c. But of theſe anone. I inſiſt here to proue by reaſon that which is a truth, not as yet clearely deliuered, and by many contradicted; I leaue all to cenſure, according to the euidence I ſhall giue. My meaning is not to binde any man vnto my opinion, I onely preſent things, and lay them out, as it were, vpon a ſtall; neither is it meet I grow into choler with any man that giues me no credit, or diſ-likes my ware, that were to play the *Pedant*. Paſſion witneſſeth, that it is not reaſon ſo

to doe, and he that doth any thing out of passion, cannot well doe it out of reason. Why should any bee angry with mee, that I am not altogether of his opinion, seeing I am not angry with him, because he is not of mine? I haue propounded for my example, S. *Ierome* and S. *Augustine* in their disputations, to whom it was no matter, who gained the day, they would both winne by vnderstanding their errors. But why doe I thus draw my selfe from my taske? *Let truth vphold her selfe by mildnesse, and be promoted by patience.* You haue heard that heaven and earth were made in the very instant and beginning of the first day. That they are two oppolite members in the worke of God; and therefore what is properly giuen to the one, must not bee giuen to the other. The earth (sayth the Text) was without forme, and voyd; Heaven then had at the very first his forme, and inhabitant, and therefore had the glorious Angels at the same instant created with it; other places were in time before their in-dwellers: onely the third heaven, and the Angels were concreated; and the reason is, for that their perfections were equally of nothing. It could not stand with order, after the finishing of the third heauen, and entrance made to create of matter, afterward to fall off againe, and beginne to create substances of no matter. I meane, integrally, for their whole essence, otherwise, the foure formes of the elements, and soule of man were of nothing.

Q. *What is the creation of things immediately made perfect?*

A. *Whereby he made them of nothing with their principles together*, that is, their matter and forme were put together of Almightie God, not suffering the one to enter the composition before the other. *Gen.* 1. 1. *In the beginning he made*, not giuing the one a beginning before the other. The same individuall time was the measure of both. Our bodies and soules may part asunder, because in creation time did separate them, &c.

Q. *What*

Q. *What followes from hence?*

A. *That they are obnoxious and subiect to the motion of their owne nature onely by the power of God.* No other force is able to worke vpon them, or destroy their beings. *Luk.* 12.31. *Math.* 6.19. 20. 1. *Tim.* 6.19. The place and the life therein are both incorruptible, subiect to no alteration, change or mutation. Angels are too quicke and ready in their motion to suffer of any but God, he onely is nimble enough, to meet them, and master them.

Q. *What else?*

A. *That they are onely subiect, in regard of their essence to creation and annihilation,* that is, by the same hand they may be made nothing, as they were of nothing made something. *Isa.* 40.15. God can take away his creature as easily as the winde doth a little dust.

Q. *What yet further may be obserued?*

A. *That they are in themselues no wayes liable to generation, or corruption.* They can neither receiue new formes, or loose their old; for that matter cannot admit of diuerse formes, which it selfe was never depriued of his owne. So complete is the vnion, that the matter hath not so much as the least inclination to any other perfection, then it receiues at the first instant, by the hand of the Creator, and excellencie of his forme. *Math.* 22. 30. The idle question of the *Sadduces*, concerning mariage in heauen, and procreation of children, is fully answered by our Sauiour, both in regard of the nature of the place, and his first inhabitants. *In the resurrection of the dead, they neither marry, nor are giuen in mariage, but are as the Angels of God in heauen.*

Q. *When were these things created?*

A. *In the first moment of time:* for as they had no succession of time, for the receiuing of their essentiall parts: so God tooke the very first beginning for their creation. The succession of time being left to other creatures, of a cleane contrary nature. Angels are not simply eternall, because they haue a beginning, & yet they are immortall, because nature can never seuer their parts, or diuide them

asunder.

asunder. *Gen.* 1. 1. *In the beginning he made the heauen, &c.* Perfect for forme, and that it might not be voyd, like the earth, filled it with most excellent inhabitants.

Q. *What are the things so made?*

A. *The third heauen, and the Angels,* Colos. 1. 16. Heauen and all things therein, as thrones, dominions, principalities, powers, &c. were created of the Father by his Sonne. Angels no sooner opened the eyes of their reason, then they saw themselues in skie and highest sphere of happinesse.

Q. *What is the creation of the third heauen?*

A. *Whereby it was made perfect immediately of nothing, to be a most excellent place, replenished with all pleasures that belong to eternall happinesse, where his Maiestie is seene face to face,* and therefore aboue all other places, is called the *Habitacle of holinesse,* 2 Chron. 30. 27. 1. King. 8. 30. Deut. 26. 15. Gods house full of excellent *Mansions.* Ioh. 14. 2. *Abrahams bosome.* Luk. 16. 22. The third and highest heauen. 2. *Cor.* 12. 2. *Psal.* 113. 5. *The habitation of Iehouah, where are fulnesse of ioy, and pleasures for euermore,* Psal. 16, 11. and 33. 14. This onely hath the immoueable foundation. *Heb.* 11. 10. And is as solide as stone, but cleare as Cristall. *Rev.* 21, 11. *Iob* sayes it is strong and firme, as being stretched and spread out to the vtmost extension, and as transparent in brightnesse, as a molten looking glasse, *Iob* 37. 18. This onely is to be called Firmament, as not penetrable by any creature, whereas the other two heauens vnder it are to be passed through by the grossest bodies. This heauen is without all pores, and cannot possibly extend, or contract it selfe into a larger or straiter compasse: it opens to the very Angels. *Gen.* 28. 12. *Ioh.* 1. 51. who though they be able to penetrate all things vnder it, yet are they no more able to enter that body, then they are to passe into one anothers natures. Hence it comes to passe, that the third heauen giues way to Angels, the soules and bodies of men to enter by miracle: God making way by his power, where nature yeelds no passage. This heauen is more firme

and

and ſolide then the earth, more bright and glorious then the Sunne in his ſtrength, &c.

Q. *What is the Creation of the Angels?*

A. *Whereby he created them at once and together in the third heaven, immediately of nothing, with the greateſt perfections of nature, to the end they might praiſe him together, and become his miniſtring Spirits, and Meſſengers, as he ſhould haue occaſion to ſend them.* Heb. 1. 7. He made them for perfection of nature Spirits, and for office, his moſt immediate Miniſters, and for execution, more ready then any flame of fire, *ver.* 14. Yea, and ſo prompt to miniſter to the heires of ſaluation, that they are all ready to be commanded. *Iob* 38. 7. They are called morning Starres, by reaſon of their admirable brightneſſe of nature, ſuch as the eye of fleſh cannot behold, *Coloſ.* 1, 16.

Q. *With what properties hath he enriched them?*

A. *With the greateſt perſpicuitie of reaſon, and acuteneſſe of wit, libertie of will, ſtrength and ſpeed of motion, that is poſſible, or incident to created nature.* Mat. 18. 10. They are ſayd alwayes to behold the face of God: ſo cleare vnderſtandings that they quickly perceiue what God would haue done: yet of ſome things are they ignorant. *Mar:* 13, 32. And whatſoever they know is by reflection, either of Gods face vpon the glaſſe of their mindes, or the beames of it, as they ſhine in the creatures; the one is by immediate revelation, the other, by inquiſition and diſcourſe. *Eph.* 3. 10. 1. *Pet.* 1. 12. It is true, that Angels ſee both the face of God, and the face of things, and then the face of themſelues; and hence it is, that they know nothing in themſelues, but either God reveales it, or themſelues doe finde it in the creatures; and by meanes hereof they learne much in beholding God, and his workes; and hauing ſo neere a preſence with his Maieſty, muſt needs out-ſtrip others that are further off, I meane, in reſpect of divine Revelation. As for freedome of will, it was moſt excellent by nature, and is now growne better by grace, and hath confirmed them for ever in glory; as for ſtrength and agilitie of motion,

read these Texts, *Gen.* 32. 2. 2 *Sam.* 24. 16. 2 *King.* 19. 35. *Act.* 1. 10. *and* 5. 19. *and* 12. 7. 8. 9. 10.

Q. *What are their offices?*

A. *To celebrate the praises of God, and to execute his commands.* Dan. 7. 10. *Thousand thousands ministred vnto him, and ten thousand thousands stood before him.* Luk. 1. 19. *I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, &c.* Psal. 103. 20. and 148. 2. Ready are the Angels, both in their attendance vpon God, and performance of his will, to his creatures. *Psal.* 91. 11. *Isa.* 6. 3. *Rev.* 7. 11. 12. They are as a gard to the Church.

Q. *Where is their speciall abode?*

A. *In the third heauen,* Math. 18. 10. *Their Angels in heaven,* Mar. 12. 25. *When wee arise from the dead wee shall be as the Angels in heaven,* Psal. 68. 17. *The Chariots of the Lord are twentie thousand thousand Angels, and the Lord is among them as in the Sanctuary of Sinai.* They are the proper inhabitants of heaven, and there is of them an innumerable company. *Heb.* 12. 22. Yet their number is not infinite, though to vs it be indefinite.

Q. *Are there any degrees of Angels?*

A. Yes, but to determine what, and how many is without warrant from Gods word, for ought I can finde.

Q. *Doth not Scripture favour their opinion that make nine severall orders of Angels?*

A. *Col.* 1. 16. *Ephe.* 1. 21. *and* 3. 10. S. *Paul* here giueth distinct titles to the inhabitants of heauenly places. But whether hereby are signified distinct orders, offices, or gifts, it doth not appeare. And whereas it is supposed, that those nine orders are set downe by a disciple of S. *Paul,* it is well proued, that the alledged *Dionysius* is of a far newer stamp, and baser mettall. Nor can I see how it can agree with Scripture, that the *Seraphim, Cherubim,* and thrones haue never any other employment then immediate attending vpon the presence of God, whereas *Heb.* 1. 14. the Angels are said to be *all ministring Spirits for the good of the elect.* Isa. 6. 6.

CHAPTER

CHAPTER XIII.

Of the firſt matter, and foure Elements.

Queſtion.

HItherto of things immediately perfected, what is the creation of thoſe things that were perfected by degrees?

An. *It is whereby he made them of a precxiſtent matter, or forgoing principles.* They are not immediately compoſed, but firſt they haue a matter, and then a forme, and then their owne being, or exiſting. And as time diſ-ioynes theſe things, ſo they are ſubiect to change with time. *Gen.* 1. 2. Out of the voyde and vnformed earth came all inconſtant and mutable creatures. 2. *Pet.* 3. 5. The earth that now is, is ſayd to ſtand out of that *Chaos*, which *Gen.* 1. 2. is called earth, water, &c. This by converſion is as well the ground of confuſion, as of compoſition. Out of a confuſion are they compounded, and may by converſion be confounded againe into it.

Q. *What followeth hereupon?*

A. *That they are by nature returnable into their former principles, and ſo of a corruptible nature.* 2 Pet. 3. 6. *The world that then was periſhed, being over-flowed with the waters*, that is, all that breathed. *Gen.* 7. 22. Euery thing vnder the Sunne paſſeth away. *Eccl.* 1. 4. And at the laſt day, the elements, with all their inhabitants ſhall be deſtroyed. 2. *Pet.* 3. 10. As it were, a reſolution being made into the firſt *Chaos* againe, as may ſeeme, what a hell were it for a man to be an inhabitant of that firſt earth? The holy Ghoſt teſtifieth, 2. *Pet.* 3. 7. that *the heauens and the earth, which are now, are kept in ſtore, and reſerued for fire and perdition of vngodly men at the laſt day.* Good reaſon they ſhould be puniſhed where they ſinned, and with thoſe creatures they haue abuſed. A fearefull hell to haue all turned into the firſt

Chaos, with an addition of the fire of Gods vengeance. As if that first matter were then to be formed and filled with nothing but the extremities of Gods curses. At the first it was formed, and adorned as a Palace and Paradise for man, then shall it be left as a dungeon and noysome prison, for the torture and torment of all wretched and wicked persons. Onely the third heauen, with the inhabitants thereof, shall then be in blisse and blessed felicitie.

Q. *How manifold is this creation?*

A. It is eyther of the *elements*, or the *elementaries*. Gen. 2. 1. Heauen and earth were finished with the host of them. All that are placed aboue in the fire, and the ayre, or below in the waters and the earth, are elementaries, being composed out of those foure elements, and are as the host of this inferiour world.

Q. *What is the creation of the elements?*

A. *Whereby he made them of a precedent matter, with their formes, immediately of nothing.* That is, the matter, or earth without forme, receiued into euery part and portion of it a simple formation, without all mixture, yet so, that it was formed into foure bodies, essentially distinguished, which are most simple, as hauing nothing in them but one common matter, with foure distinct formes, immediately created of nothing: hence they are in themselues the greatest opposits, as fire to water, and ayre to earth. The maine opposites are fire and water, which stickle and striue together, and are moderated and compounded by the two other. When water would quench the fire, earth steps in and helpes to abate his moysture. And when fire would dry vp his moysture, ayre secondeth the water, and prepares a radicall moysture to feed the fire a little longer. When the coldnesse of water takes off the edge of heat, then ayre with his mild heat helpeth his fellow. And when fire over-masters the coldnesse of water, then earth checks him, and abates his fury, whence ariseth all elementaries, receiuing the common matter, and formes of the elements, much abated and moderated, after their striuing and strug-

ling

dling together, and therefore are not so vehemently oppolite and contrary in themselues. *Gen.* 1. 3. *Let there bee light*, which was the first simple forme that was put into the common matter, *ver.* 6. Let there be an *expanse*, or *spreading*, which was next added to light, as his fittest neighbour, *ver.* 9. Let there be *gatherings*, or *waters*, which contained the third simple forme, & came as next fellow to the ayre; for so God had appointed, that by placing it betweene two great adversaries, it might be a friend to both. *ver.* 9. *Let the dry appeare*, which comes lowest in ranke, and gaue the matter the fourth simple forme. Thus heat and cold, moysture and drinesse, did runne through the first common matter, which intertaines them all, and giues them leaue to diffuse themselues one into another, for further mixture and composition.

Q. *But may these things be handled in Diuinitie?*

A. Yes, because, *wee so farre speake of them as they concerne creation*, which is proper to this Art. And our rule is this, that where Creation endeth, nature beginneth; and generation succeeds it, as in imitation of Gods first composition. God by his omnipotent hand giues to euery thing his being, and then sets it a worke, by his owne nature and vertue. *Aristotle* knew a first matter, but he confesseth, he had it from *Plato*, and he from the *Ægyptians*, and they from *Moses*. Yet he erred in many things, for want of Diuinitie, beginning onely with nature, where creation had ended his worke. First, he was ignorant that the first matter was of nothing. Secondly, that it stood certaine houres without a forme. Thirdly, that all the formes it receiued were immediately of nothing. Fourthly, that all this was done in time, and that there was nothing in the world eternall, but the maker of it. *Gen.* 1. 1. 2. The earth was a subiect of contrary formes, and therefore preexistent.

Q. *What is that first matter of all inconstant things?*

A. *It was a thing which God made of nothing in the beginning of the first day, without forme and voyd, and so by his spirit miraculously sustained it for a certaine space.* Gen. 1. 1. 2.

Q. *What followes from hence?*

A. *That of it selfe it is permanent,* for being immediately of nothing, it hath no power to worke vpon it, but the same that made it, therefore God alone can turne it into nothing, from whence he brought it, and this is the reason why the first matter, and foure first formes are not resolved, though all things may be resolved into them. For in generation and corruption, as they begin here to take new formes, so here they leaue them againe. And death, though a priuation of life, yet it hath no power to annihilate his contrary, and therefore, as nature begins where creation ends, so creation at the last day will begin againe where nature hath ended. I meane, in our resurrection, euery man receiuing againe those very peeces of the elements whereof he was made. *Iob.* 19. 27. 2. *Cor.* 15. 35. 36. 37. 38. &c. the very seed that is sowne, dieth and riseth againe, out of those very elements into which nature resolueth it, springeth it againe.

Q. *When was it made?*

A. *In the first beginning of time, or the euening of the first day,* hence it is co-etaneall, and of the same time and age with the third heaven, and the Angels. *Gen.* 1. 1. And the reason was, to hinder a vacuitie in the large space and compasse of that highest heaven. The parts whereof would sooner haue fallen together, then haue admitted nothing to stand within their circle. For nothing, and evill, are cousin germans, and equally opposed to the being of any thing, rather would perfection haue imperfection his next neighbour, if so be, it haue a being from God, then to permit nothing to lodge in his bosome. And therefore what a degenerate thing is man, to admit evill for his best companion?

Q. *How long was this matter voyd, and without forme?*

A. *All the time that darknesse was vpon the face of it:* Now the vicissitude of light and darknesse makes the day and night, which as it is most probable, were then Equinoctiall, of an equall length and size; that is, twelue houres a peece.

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So then the earth, or firſt matter ſtood in that imperfection, a whole night, or twelue houres. *Gen.* 1. 1. 2. 5. involved in nothing but palpable darkeneſſe.

Q. *How was it preſerued all that time?*

A. *By the Spirit that moued vpon it*, and which in ſtead of a forme, did cheriſh and foſter it all that time. *Gen.* 1. 2.

Q. *What kind of creature may we tearme it to be?*

A. *Some-thing potentially, nothing actually.* It was all things, and nothing. A matter for all, yet nothing in forme. It is called earth, and water. *Gen.* 1. 1. 2. And ſo it was fire and ayre, &c.

Q. *What be the kinds of elements?*

A. *The higher and hotter which make one globe, or the lower and colder which make another.* So that all the world is folded vp in three ſeuerall globes, one comprehending another. The diuine globe of the third heaven, in which God is ſaid to ſit. *Pſal.* 2. 4. as a place of bleſſed reſt. The ſecond is the etheriall, or skie globe, containing thoſe glorious lampes, and burning torches, by whoſe light and brightneſſe all this inferior world is comforted; and vpon this heaven the Lord is ſaid to ride. *Pſal.* 68. 4. in regard of his ſwift motion and expedite manner of working. The third and inferior globe, which is but as a point to the reſt, is the earthie and watery ſphere, and the Lord is ſaid to ſit vpon the very circle of it. *Iſa.* 40. 22. And to ſhake the wicked out of it, as it were, by a canvaſe, or as a man tumbles a thing out of his lap. *Iob* 38. 13. Thus is God in all the globes of the world, no where included, no where excluded, he is in their circles, and vpon their circles, diſpoſing all things as he pleaſeth.

Q. *What are the higher and hotter elements?*

A. *Whereby they were made with formes, more actiue and ſtirring*; and therefore hotter and higher then the reſt. Hence in regard of levitie and gravitie, heaven is ſaid to be aboue, and earth below. *Exod.* 20. 4. Much matter and little forme makes creatures waighties; whereupon wee ſee in our ſelues, that man-hood conſiſts not in the bulke of the

the bones, but in the mettall, and ſpirits. So that wee may truely ſay, that the elements aboue, are formall, and they below materiall.

Q. *What are the kinds of the more formall elements?*

A. *The fire, and the ayre*, ſtiled by the holy Ghoſt, *light* and *expanſe*, or (as it is called) Firmament. *Gen.* 1. 3. 6. God naming them by that which is moſt ſenſible to vs, and in them moſt proper, as light is to fire, extenſion and expanſion to the ayre. For ayre by reaſon of his moyſture doth more dilate, and diffuſe it ſelfe, then fire, though that be the thinner, and more ſubtile ſubſtance.

Q. *What is the Creation of the Fire?*

A. *Whereby God made it in the top and higheſt part of the firſt matter, with the moſt actiue and working forme, ſo that it is moſt hot and light*; therefore in the higheſt roome, and becauſe of his ſhining, is called, *Photiſticos*. With ſuch violence is the fire erected, that it ſtrikes into the bowels of the earth, and bottome of the Sea; as may well appeare by the generation of ſtones and fiſhes. Metalls, which are ingendered in the earth, ſhew that fire hath beene there, otherwiſe ſhould we never haue gold ſo purely purified, & concocted. Hence Phyloſophers attribute the engendring of gold to the *Sunne*; of ſilver, to *Iupiter*, lead, to the *Moon*, copper to *Mars*, &c. Likewiſe pretious ſtones could not be ſo reſplendent and glorious, if it were not for the worke of the light, or fire, that penetrates into their ſeverall places and veines. *Gen.* 1. 3. Let there be light. *Gen.* 11. 31. *Abraham* is called from *Vr, of the Chaldees*. The citie hath fires name, becauſe they worſhipped it. Hence wee read [*Suidas in Canopo. Ruffin. hiſt. eccl. l.* 2. *c.* 26.] that the *Chaldeans* challenged all other gods of the god-leſſe Heathen, to fight with their God: an *Ægyptian* encountered, and overcame them thus: He cauſed his *Canopus* to be made full of holes, ſtopped with waxe, and filled with water, being hollow in the middle. The *Chaldeans* put vnder their God *Vr*, or fire, and the waxe melting, opened a full quiver of watery arrowes, that cooled and quenched their devouring

devouring God, &c. 2 Cor. 4. 6. *God is said to make the light shine out of darkenesse*; that is, after the first night hee made it of that matter which was couered with darkenesse.

Q. *How did the light descend from aboue?*

A. *For three dayes by the power of God alone, afterwards by the Sunne, Moone, and Starres, which were set of God in the element of fire. Gen. 1. 4. God deuided the light from the darkenesse, vers. 14. Let there be lights in the firmament of heauen, to deuide the day from the night, &c.*

Q. *What is the day?*

A. If we speake truely and properly, it is the time of the Sunnes remaining aboue the *Horizon*, or visible part of the world. Some, whom I haue cause much to respect and reuerence, haue held opinion, that light naturally ascendeth, and violently descendeth by a kinde of repercussion made by the Sunnes body and motion, then accordingly haue defined the day to be the time wherein the light is turned downeward, or reflected vpon the lower parts of the world, and so by condensation shineth. But others vpon more mature consideration, iudge that a new deuised way. For, first, Light in its owne nature cannot be said to ascend or descend onely, but transfuseth it selfe equally & spherically in all dimensions from its owne center. Secondly, if the shining of the Sunne be nothing else but the beating backward of the ascending beames of the whole skie, or element of fire, surely the Moone would alwayes seeme full, as the Sunne doth, being that this ascending light must needs in like maner meete with the thicke body of the Moone, and suffer repercussion from it. Thirdly, though light were made visible in the maner imagined, yet the day cannot properly be defined the time, wherein the light is reflected by the Sunne vpon the lower parts of the world: for this is done perpetually, and so we should haue no night.

Q. *Who gaue the name the day?*

A. God himselfe called it *Iom*, which signifieth *Stirring*, because *he made the day for man to trauaile in. Psal. 104. 23. When the Sunne riseth man goeth forth to his worke. Gen. 1. 5.*

He called the light day by a Trope, putting it for the time wherein it is the cause of the day.

Q. *What is night?*

A. If we giue way to euident reason, and experience, we must needs acknowledge the night to be nothing else, but the shadow of the earth, that is, the priuation of light made by the earths thicke body, intercepting and cutting off the Sunnes beames. They that are of the foresaid opinion, define night to be the time wherein the light returneth vpward, ascending backe againe to the place where God first created it: which is as a paradoxe, so an vndefensible *Tenet* both for the reasons aboue said, as also for that in this description, there is no efficient, or materiall cause implyed, which should make the light returne vpward, & ascend backe againe. Lastly, there is no respectiue difference made of the diuerse parts of the Globe of the earth. Whereupon, it may be supposed, that he that made this definition, did not consider the earth & heauens to be spherically, and so to make vicissitude of day and night in the moiety of the earth.

How called God the Night?

A. He called it *Lailah*, which signifieth resting, because he made the night for man to rest in.

Q. *How did God order these things?*

A. He appointed them to keepe their course, making a separation betweene them, setting them, as it were, their limites, which they might not passe. *Gen.* 1. 4.

Q. *What is this separation?*

A. *The separation betweene the day and the night is the euening, betweene the night and the day, the morning.* Gen. 1. 5 Euening separates by darkenesse, morning by light. So that the one disioynes the day from the night, and the other the night from the day. Onely the first euening separated not, because the light was then vncreated: yet was it of God appointed euen then as apt to stand betwixt light and darkenesse. *And thus from the euening and the morning was the first day finished, consisting of 24. houres.* In the

first

firſt evening were heaven and earth created: and in the firſt morning, the light, or element of fire. The obſervation of time will keepe vs from that foule confuſion about heaven and earth: which are ſo frequently expounded of the workes that followed vpon other dayes.

Q. *What is the Creation of the ayre.*

A. *Whereby God made it in the next part of the firſt matter, moſt moyſt, and of a diffuſiue, or diffluent nature, ſpreading abroad, both for impletion and ſeparation.* Pſal. 104. 2. *He ſpreadeth the heavens like a curtaine*: that is, the ayre, (for he had ſpoken of the light before) which is further called a ſuperior chamber, very ſpatious, and containes (as it were) a beame for the hanging of the clouds. For water is naturally cold, and therefore gathereth it ſelfe together in the middle region, and by helpe of the ayre is held vp, which maketh a partition betwixt thoſe waters that are congeled aboue, and that are fluide and floating below. *Gen.* 1. 7. for the cloudes hang by vertue of cold, both in the place, and of that which is in vapours, being watery, and aſcending by the violence of the Sunne beames redoubled, which when they returne ſingle, leaue their vapours behind them, which are held by the place, till the fire & light returning diſſolue the bands, and ſend them downe againe in raine, or ſome ſuch like moyſt Meteor. *Iob* 38. 31. *Canſt thou bind the ſweete influences of Pleiades? or looſe the bands of Orion.* This is nothing but the neat and cold that rules in the ayre, and earth, when theſe brumall, or æſtivall ſtarres are moſt to be ſeene in our hæmiſphere. *Orion* is ſeene all night in the moneth of December, and ſo on, till the Spring, leſſe, or more. The *Pleiades* begin with the Spring, and laſt till Autumne, when *Arcturus* takes place. *Iob.* 9. 9. So then as cold bindes vp all in Winter, becauſe of the Sunnes abſence: ſo heat looſeth againe, when the Sunne returneth in the Spring. And as below, ſo aboue, cold knits the clouds, and heat breakes their knots.

Q. *How called he it being made?*

A. By the name in Hebrew, *Shamaim*, which ſigni-

fies, there be waters, ſealing thereby the office in deuiding betwixt the two waters. *Gen.* 1.7.8. Hence it comes to paſſe that raine water is farre more fruitful to the earth then any other, becauſe it is not diſſolued by the light, but it brings downe with it much ayery moyſture, which is fatter then leane water; and we ſee by experience, that one ſhower is better then much watering.

Q. *When was it made?*

A. *In the ſecond 24. houres,* God taking (as it were) a whole day for that which was equally capable of light and darkeneſſe. *Gen.* 1.8. *So the euening and the morning were the ſecond day,* by an equall ſucceſſion of light and darkeneſſe. 2. *Cor.* 4.6. God in the firſt day made light to ſhine out of darkeneſſe, when there was no capable ſubiect for the receiuing of it; now he ſtayes a whole day of 24. houres, for light and darkeneſſe to come and goe in a proper ſubiect. Oh then how ſhould we truſt this God to ſhine in our hearts, even when we are moſt vncapable?

Q. *What is the creation of the colder elements?*

A. *Whereby he created them with formes leſſe actiue, and therefore colder;* theſe elements are clogged with more matter then forme, and therefore the action of them is much hindred. *Iſa.* 1.2. *Heare, O earth,* the dulleſt of Gods creatures is brought to conuince man of diſobedience, which ſhould be the moſt forward.

Q. *What are they?*

A. *Water and earth.* Gen. 1.9. *Let the waters be gathered, and let the drie appeare.*

Q. *What is the Creation of the water?*

A. *Whereby it was made in the lower part of the firſt matter moſt cold, and moiſt.* His cold appeares to be greateſt by his gathering, and his moyſture in this, that it is fluide, and of a ſpreading nature, yet much inferior to the ayre, as may appeare by putting our hands into oyle and water, as likewiſe by pictures, which hold their colours the longer, for that they are laid in oyle. Now becauſe water ſooner dries vp then oyle, it is plaine, that ayre which is predominant in

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oyle is moyster then water. *Gen.* 1. 9. *Let the waters under the heaven be gathered together*, this is done by the cold of them and therefore no wonder to see the Seas tumble together.

Q. *How is this water devided?*

A. *Into the waters aboue, and the waters beneath.* Gen. 1. 6. And it is probable, that both these waters met together in *Noahs* flood. *Gen.* 7. 20. with 11.

Q. *What meane you by the waters aboue?*

A. *The clouds, and whatsoeuer water is aboue in the ayre.* Gen. 1. 6. Psal. 104. 3. and 148. 4. For as cold gathers them below, so aboue, &c. and may very well be called Gods hotels, as containing all those gatherings. *Iob* 38. 37.

Q. *What meane you by the waters beneath?*

A. *The Sea, and all the waters here below.* Psal. 33. 7. *Hee gathereth the waters of the Sea together, as vpon an heape, and layeth vp the depths in his treasure.* Psal. 104. 6. 7. 8. 9. Iob 26. 12. and 38. 8. 9. 10.

Q. *What is the proper place of the water?*

A. *To be next vnder the ayre, and next aboue the earth*: yet their proper place by Gods appointment is to keepe within the earth, as in a cesterne, and that not by a miracle, but by a law of nature; for the word *gather*, comes of *Kavah*, and passiuely signifies a confluxe of waters. God therefore bidding the waters caue, did first make them a Cesterne in the bowels of the earth, and that was by the ascent of the mountaines, and descent of the valleyes. *Psal.* 104. 8. 9. Hither at Gods rebuke they caue and gatherthemselues, by their coldnesse, which is of a congregating nature. Hence it comes to passe, that wee haue the purest fountaines at footes of hills; and that often out of their sides great store of waters haue broken forth, to the destruction of the inhabitants. *Gen.* 7. 11. At *Noahs* flood all the fountaines of the great deepe were broken vp: which may very well be vnderstood of the bursting of the mountaines, to let in the waters. Againe, from the Seas come all the sweet Springs that run betweene the mountaines,

taines, and water the valleyes. *Psal.* 104. 10, 11. 12. which as it were, sweating through the bodies of the huge mountaines, are purged of their saltnesse, and leaue behind them what they had contracted by the continuall working of the Sunne beames, and their owne agitation in tossing too and fro. Againe, for the fluxe and refluxe of the sea, which is nothing but the rising and falling of it, the one being violent, and the other naturall, is easily vnderstood by the cause of both. The fluxe, or tyde is violent, caused by the Starres, more especially the Moone, whose heat being weaker then the Sunne, hath her beames returned with greater opposition, yet prevailing, as being more actiue then water, gets vp her fumes and vapours, and with them lifts vp the water, and carrying them after her, makes the water follow her, and so they thrust forward the water that is before them, vntill they be cleane gotten out of the Sea, and then the water fals againe of it owne accord. and the refluxe, or the ebbe is naturall, moysture and coldnes making it runne downeward. Thus the Lord keepes the Seas in a perpetuall motion, least by standing they should corrupt, to the destruction of the whole earth. It is not altogether to be neglected, which is said of Starres, in affecting our bodies, which is not in regard of their owne influences, but their exhalations. For all the Starres worke by the heat they cast downe, which being nothing else but the element of fire, cannot of themselues otherwise hurt, or heale, but according to their temper and degree of heat. As for example, *Saturne* sends downe a weake heat, and raiseth fumes from pooles of water, and dunghills, and carries them vp into the cold region of the ayre, being able to bring them no higher; and so they affect the ayre first, and then our bodies by it with cold and drinesse, two enemies to life, consisting in heat, and moysture; *Ergo*, they say, it is *fatall* to be borne vnder his regiment; and to sucke, as it were, our first breath from him. Hence fabulous Poets faine him eating a child, onely a better Starre, which they call *Iupiter*, by his heat and breath, as

with

with a ſtone chokes him. This Starre is brighter then the other, and more ſolide to caſt downe his beames; hence from him comes a greater heat, and raiſeth vp more vapours from *Meeres*, which are more ſweet and pleaſant, &c. *Ergo*, to draw our firſt breath vnder ſuch a planet they count wholeſome, and a prognoſticke of good fortune. *Mars*, another planet, of a reddiſh and fiery nature, turneth downe more ſolide heat and fire, and inflames the fumes and vapours it raiſeth, and therefore they deeme ſuch as draw in the firſt ayre, vnder ſuch a conſtellation, ſhall afterward proue men of a word and a blow, &c. The *Sunne* being of the greateſt ſtrength, is able to fetch vp vapours from the bottome of the Sea, and loweſt bowels of the earth, and turne them into the nature of ayre, making them, according to their matter, pleaſant, or pernicious. As fumes of gold and precious ſtones may bee cordiall; of other Mineralls, like deadly damps that Metalliſts often meete withall. *Venus* like *Iupiter* raiſeth vp vapours, which falling in the night, cheriſh, and nouriſh plants, and ſo is ſayd to be fruitfull, and the mother of ofſpring. This I thought good to admoniſh all concerning the conceit of Starres, of I know not what influences; when the truth is, they are all but inſtruments of ſending downe light and fire, and according to their ſeverall compoſitions and placing in this element, ſend downe a greater, or leſſer quantitie of heat, the qualitie being all one. Chriſt ſayes his locks are full of the dew of the night, ſhewing that the Moone hath not the ſame regiment over the night in regard of heat, that the Sunne hath over the day. And Phyſitians teach, that it is dangerous to ſleepe with our heads in the Moone-ſhine, for feare of the moyſt diſtempers of the braine. And we ſee in the lunacie, that the franticke and madde moode followes the ſeaſons of the Moone. So that ſome-thing is to be giuen to the Starres, and yet no more then is to be wrought by the naturall qualitie of heat.

Q. *What is the Creation of the earth?*

A. *Whereby*

A. *Whereby he made it in the lowest part of the first matter, most dry and cold.* It is not the coldest element, though it be most remote from the fire; for, in the reflection of the Sunne-beames it is the strongest of all other, and therefore it is never the colder for the place of it. The Sunne and Starres warme not naturally in descent, for heat properly ascends: now in the reflexe of the heat, the earth is most capable, and to be made the hottest. It is therefore most dry, and lesse cold then the water; as may appeare by the propertie of gathering. *Gen.* 1. 9. Let the drie appeare.

Q. *How called God the earth?*

A. *Erets*; which signifieth, hardnesse, or to be trampled vpon, sealing thereby the office thereof, which was to sustaine the creatures that should goe thereon. *Gen.* 1. 10. As to be a fit habitation for man, and other creatures. *Psal.* 115 16. It is said to haue the Sea for his foundation. *Psal.* 24. 2. *and* 136. 6. Yea, to be made out of the water, and to consist in it. 2. *Pet.* 3. 5. God would haue *Iob* admire at the laying of this foundation. *Iob* 38. 3. 4. 5. 6. Else where it is sayd to haue no foundation. *Iob* 26. 7. Onely to hang in the midst of the world by the power of God immoueably. *Psal.* 93. 1. *and* 104. 5. *Isa.* 40. 12. *and* 42. 5. *and* 44. 19. *and* 48. 13. The truth is, the earth is made of God to rest in his proper place, and hangs not by any miracle, but poyseth it selfe by his owne waight; yet the ascending of the earth, to make way for the Sea, seemes to lie vpon the very waters, and to be vpholden by them, and so appeared by Gods commandement from vnder them, and now to stand in them.

Q. *How called God the waters beneath?*

A. *Iammim*, Seas. *Gen.* 1. 10. because there was the collection of many waters, all rivers running into it. *Eccl.* 1. 7. We see many great rivers, which at the first rising out of some hills-side, might be covered with a Bushell; which, after many miles, fill a very broad channell, and drawing neere to the Sea, doe euen make a little Sea in their owne bankes. *Iam* signifies the west, because the Seas flow from that way, &c.

CHAPTER

CHAPTER XIIII.

Of the Elementaries.

Question.

WE haue heard of the elements, what are the elementaries? Answere.

Whereby God made them of these foure elements, by a mixture. Gen. 1. 11. *Let the earth bring forth, &c.* This was impossible without heat and moysture, therefore other elements were in the composition, as may appeare by the resolution of plants, out of which water and spirit is to be distilled, &c. The mystery of this mixture may thus bee conceiued. First, water being of a running nature, is stayed by earths drinesse, Secondly, earth being dry in the highest degree would destroy waters moysture, being not answerable to his quality in the same degree, therefore ayre comes in and takes part with water, to moderate his excessiue drinesse. Thirdly, the coldnesse of water and earth together would easily extinguish the heat of the ayre, except fire, the greatest champion should step in and helpe the ayre against them both. And those all foure being closed together, fight it out, vntill the quarrell be taken vp by euery one yeelding a little to another, and remitting their forces, vntill they all meete louingly together in the same elementary composition, which is as a compound of them all. But you will say, this is rather Generation then Creation, and therefore a foule confusion to bring it amongst diuine precepts. I answere; The action of euery creature is but an imitable genesis, or correspondent work-manship to Gods: and therefore in euery thing, the first course is extraordinary, God shewing the creature his way of imitation. Therefore all the elementaries were made of God, though hee gaue commandement to the elements to bring them forth.

Q. *How deuide you these elementaries?*

A. They are either *animate*, or *inanimate*, things with life, or without life: God shewing himselfe by his worke, to be both life and being. Now because God proceeds to perfection, let vs first see the more imperfect elementaries.

Q. *What are the inanimate elementaries?*

A. *Whereby they were made out of the elements without parts*, that is, a body and a soule. I confesse, some dispute is about *Meneralls*, which containe in them excellent spirits, and are found very vivificall in cordialls: but yet this is no proper life, neither will it follow, that they haue a vegetatiue life, because they seeme to grow; for, that is onely by addition of matter, and not a liuely extension of the same matter by a springing life, increasing to his full perfection, &c.

Q. *How are they deuided?*

A. They are either *Meteors*, or *Mineralls*: for so it comes to passe, that these things which haue onely a body and no soule, are either of elements well ioyned together, or else of such as hang very loosely together, and are easily shaken asunder: these things are passed over in silence by *Moses*, and might well be left out of this Art, saue onely that God doth wonderfully set forth his glory, euen by the weakest workes, and those that are worst tyed together in their composition. We will therefore stay a little in the handling of them; for their knowledge shall be both pleasant and profitable.

Q. *What are the Meteors?*

A. *All such things as are mixed of the foure elements imperfectly.* Gen. 1. 6. Of this kinde are the waters aboue. *Gen.* 2. 5. & the raine that descends from them. *Psal.* 148. Clouds, fire, haile, snow, winde, and vapours are called vpon to prayse the Lord, because he created them. What marvells doe we meete withall in this head of creatures? the clouds, the bottles of raine, vessels as thin as the liquor which is contained in them: there they hang and moue, though weightie

weightie with their burden. These the Lord maketh one while as some ayery Seas to hold waters: another while as some ayery Furnaces, whence he scattereth his fiddon fires vnto all the parts of the earth, astonishing the world with the fearefull noyses of the thunders eruption: out of the midst of the waters about he fetcheth fire, and hard stones. Another while hee makes the clouds as steele-glasses, wherein the Sunne lookes and shewes his face in the varietie of colours which he hath not; there are the streames of light, blazing and falling Starres, fires darted vp and downe in many formes, hollow openings, and (as it were) gulfes in the skie; bright circles about the Moone, and other Planets, Snowes, Haile, &c. Here might I discourse of a world of wonders, to the astonishment of the readers: but I must remember my Art, which is to speake of Creation, and not the generation of things; for as the one belongs to Divinitie, so the other to naturall Phylosophy. And I take it that Meteors were rather generated of the foure elements, then created: though in all wee are to admire Gods hand, though we cannot search out his action. But if God lend life, as I desire first to acquaint men more fully with the knowledge of *Iehovah-Elohim*; so after with their workes. And Creation, according to *Moses* description, will yeeld the exactest and divinest Phylosophie.

Q. *What is the perfect mixture?*

A. *Whereby the bodies of things are more closely united, and produced according to the predominant element, not hanging by violence out of their proper elements, but duely placed of God in their proper places, whereby the first matter is filled and adorned.* God himselfe supplying that voyd and vnformed masse, with foure formes, and infinite varieties of creatures out of their composition and mixture. They which lie the lowest, and doe adorne the bowels of the earth, wee call Mineralls; and they are either Metalls, or Stones, the one hath water predominant in it, the other earth; and they are both precious, and base, purer, or impurer. And it is to

be wondered at, that man treading vpon these Mineralls, should not learne to contemne them. They lie furthest from heaven, and the best of them are in *India*, furthest from the Church. It is (as we haue said) that which *Adidanitish* Camels carry, that Indian slaues get, that servile Apprentises worke, that greedy Iewes swallow, worldlings admire, and Ruffians spend: and yet we cannot esteem of it as the meanest of Gods creatures, far inferior to a spire of grasse. *Adam* had them in the first Paradise. *Gen.* 2.11.12. In the second we shall not need them. *Iob* 28.1.2. 3.5.6. &c. There may you see how God hath placed them, and how we come by them. And so subiect to sinne, as God made a law to haue them purified, before he would haue them vsed. *Num.* 31.22.23. &c. Hence it is abominable of these things to make Idoll gods. *Ezek.* 16.17. *Ioel* 3.5.

Q. *What are the elementaries with life?*

A. *Whereby they were created of a body and soule*; for life is nothing but the act of the soule vpon the body: and the soule, saue onely the reasonable, is compounded of the foure elements, and is nothing but the Spirits of them, or that which is most formall and actiue in them. Hence fire and ayre are most predominant in these spirits; for, as by extraction we haue the spirits of things taken from the masse and body, by resolution of the composition: so, in the composition, those spirits were as the soule of that liuing thing. Wine is pressed from the grape, which is the fruit of a vegetable plant: and because it carries away with it the more formall elements, and leaues the grosser and more materiall behind, wee say it is generous and full of Spirits: yea, and out of this againe by Art are taken the Spirits of wine, which are very liuely, and of a quickning nature. In all plants, Ayre is most formall; and therefore the vegetatiue life consists most in moysture, and the spirit of it: but in the Sensatiue and Motiue life, fire, and the spirit thereof is most predominant. These Spirits which are the soules of Plants, and Beasts, are but the bond, or

tye

tye of the reasonable soule and body: hence death in man is nothing but the extinguishing, or consuming of these Spirits: for as this claspe vnlooseth, or knot vntieth: so body and soule separate asunder. Agues they consume and backe these Spirits within our bodies, and so consequently kill vs: colds and watery distempers doe not so much wast as weary and tyre them, and at last extinguish them as a brand in a puddle of water. *Gen.* 1. 20. 21. 24. 28. &c. we read of life; and *Gen.* 7. 22. wee heare how God extinguished the same againe.

Q. *What are the kinds?*

A. *Either such as liue a single life, or a compound life.* Some creatures haue their Spirits, or Soules from some one element formally, others from more. As for example, all Plants liue most by the Spirit and moysture of the ayre: Starres of the fire, men and beasts by both. They grow by the one, haue sense and motion by the other.

Q. *What is this single life?*

A. *Whereby he made some creatures to liue by the formall and actiue Spirits of some one element.*

Q. *What are their kinds?*

A. *Plants and lights*, the one with a growing and springing life, the other with a stirring, or mouing life. *Gen.* 1. 11. with 14. The first being more imperfect (as ayre is lesse formall then fire) is first handled.

Q. *What is the Creation of the Plants?*

A. *Whereby the earth brought them forth with a springing life onely*, Genes. 1. 11. 12. 13. They were compounded of the foure elements, but the earth doth predominate, or beare rule in the body; as ayre doth in the Soule: and euery thing is placed in that element which beares greatest sway in the body, or materiall substance of it.

Q. *How were they created?*

A. *According to their kinds, yeelding seed, both the lesser and greater*: the lesser, as grasse, herbes flowers, & shrubbes: the greater, fruitfull trees, and the rest without fruit. All which the earth brought forth by the commandement of

God; and as it is the mother and breeder of them: so is it the Nurse and foster-mother of them ever after. *Gen.* 1. 29. The act of the foule in plants, is vegetation: and they haue as it were, a mouth to draw nourishment, and prepare it for the stomacke, and a kind of liuer and heart for concoction. Now this facultie to nourish, hath foure companions to waite on it. First, Attraction, the Spirits drawing a portion to euery part. Secondly, Retention, whereby the part keepes and holds what it hath gotten. Thirdly, Concoction, to digest and convert what it hath gotten into it selfe. Fourthly, Expulsion, whereby it reiecteth and ejecteth whatsoeuer is superfluous. Now the seed is an excrement of the last concoction, and therefore is from the assimulation of the nourishment, which makes it like euery part. Hence from simular parts, it begets simular parts; and out of so little a part being full of Spirits, are begotten all other creatures. In seed and food consists all vegitable life, and a hurt in either is dangerous, and often deadly. From nutrition proceed augmentation and generation; the one for extension of the same thing, the other, for preservation of it in others. Extention is by heat, hence females are lesse then males, because their heat is lesse, though often they haue more moysture. Generation, is by seed, which receiues from plants, and all other things, the foule and substance of euery part. Hence is it able to giue the kind that yeelds it. And therefore the Lord sayes euery Plant yeelding seed after his kind. *Gen.* 1. 12. Teaching vs thereby, that the seed vertually, and potentially, answeres the creature in euery part and member of it.

Q. *When were these made?*

A. *The same day wherein the waters and earth were created.* Gen. 1. 13. And so by succession of an euening and morning, was there a third day, or 24. houres. In creation of the elements, God began in the top of the matter: but in the elementaries he began in the bottome, first creating the Minetalls, and then the Plants. For God is a God of order and so passeth on in his worke from imperfection to perfection,

fection, I meane, where there is a ſucceſſion of parts, otherwiſe God begins with the beſt firſt. For the Lord did not in the vniverſe, as men doe in building, take firſt in the earth to lay the foundation, and adde the roofe laſt: but he firſt laid on the roofe, and laſt of all came to the foundation. Firſt heaven, then fire, next ayre, and laſt of all water and earth. Yet being the God of Art, followed an exact methode in all; for being come to the earth, hee firſt makes things ſpring, then moue, after ſpring moue and walke by ſenſe. Laſtly, as an Epitome of all the reſt he comes to man, which growes, moues, walkes, and aboue all the reſt, liues by reaſon.

Q. *What is the Creation of the lights?*

A. *Whereby he made them in the element of fire, with a motiue life to runne round, carrying the ſame ſide ſtill forward, that they may bring light vpon the earth, and ſeparate betweene day and night, and be for ſignes and ſeaſons, dayes and yeeres.* Gen. 1. 14. 15. Iob 38. 31. 32. 33. Pſal. 8. 2. 4. Pſal. 19. 2. 3. 4. 5. 6. 7. and 136. 7. 8. 9. Ier. 31. 35. Amos. 5. 8. &c. Falſe and fabulous Phyloſophie makes this doctrine a wonder, and they that bring *Moſes* to *Ariſtotle*, laugh at this leſſon. Starres to liue is againſt reaſon, for they are not nouriſhed, neither doe they increaſe or generate, &c. I may reply againe vpon Divines from *Moſes*, by a probable argument they were created after liuing things, therefore they haue life, &c. *Ariſtotles* obiection is eaſily anſwered. Life conſiſting *in* the moyſture of ayre is to be nouriſhed, not in the ſpirit of fire. Animall ſpirits if they were not generated of the vitall, and daily reſtored by them, they might liue by their fiery nature, as well as ſtarres. Let this then be granted, that all elementarie ſoules, are either the formall ſpirits of the ayre, or fire: and then ſtarres hauing the one and not the other, may liue without nouriſhment. The influences of the Starres are as vitall as the animall ſpirits in man, and both comfort and beget life, &c. Againe, their motion ſhewes they liue, for nothing is moued from place to place without it. If God and *Moſes* may be heard, Phyloſophers

losophers shall easily haue their mouthes stopped. Scripture euery where testifieth of the motion of the Starres. Which must either be by counsell, or nature, or violence, or fortune. Not by counsell, for their motion is regular, and alwayes the same, and this were sufficient to proue the cause next vnder God to be naturall. But the opinion is, they are moued by the externall force of Angels, as a wheele by a dog, or a Crane by walking men. I reade indeed, that the Angels are ministring spirits for the good of the elect; but no where in Gods booke, that they turne the wheeles of heaven. And againe, the light being common to good and bad, the good Angels should minister daily, as well for reprobates as Gods elect. But to still all cackling in this cause, let the Text cleare it selfe. *Gen.* 1. 14. 15. 16. 17. 18. That which God saw to be good, answers Gods intention in his motion to his end. Therefore the Starres had so much by their creation, that they were able to deuide, giue light, rule dayes and nights, the which they were vnable to doe without motion; God therefore gaue them a power to moue, that they might obtaine these ends; which if they should assume from any other then God, would argue the imperfection of his owne worke. It may well be thought they receiue this life in their centers, as other things doe in the circumference. For being round, heat and spirit will most vnite themselues within, as in a silver spoone, turne the hollow side to the fire, and it will be very hot. But in plaine bodies heat is receiued in a cleane contrary fashion, as in *Andyrons*, where they be round, are very cold, but where they be plaine, they be very hot, and will burne soone. Starres therefore are round like globes, that heat may the better center in them, and make them the more actiue and liuely in their motion. Why they should neither ascend, nor descend, is their equall temper with the place where they stay, Why they moue round, is the actiue spirit and soule that will not suffer them to rest. It is said of the Sunne. *Psal.* 19. 4. 5. 6. that God hath set him a tabernacle, or proper place, out of

which

which he cannot goe, and yet he comes out of the chambers thereof, and in the ſtrength of his motiue ſpirit, reioyceth to runne his race; not tumble it as ſome dreame: for running a breſt in the fire, hee puſheth and ſhoueth it from him, that nothing can be hid from his heat & light. His circuit is from one end of heaven to another, and by his quicke diſpatch, euery day either drawes a little nearer, or goes a little farther off: not that at any time he comes nearer the earth: but by fleeting a little his chambers, he comes ſome time in the yeere to dwell more directly over our heads then other. He deuids night and day euery 24. houres with vs, and by running from one point to another the whole yeere. And it is as naturall to the Sunne to runne a circuit euery day, as another in a whole yeere: not that he is pulled contrary wayes by two diuerſe orbes: but that which he doth euery day in part, that hee doth wholly and completely in a yeare. Now the part and the whole may agree in the ſame motion; and euery dayes race is but a part of the whole yeeres courſe, which the Sunne may as truely keepe in the whole, as in the parts, and that without all contrary motions. But ſeeing euery man will fancie his owne fiction, I leaue this without all further proſecution.

Q. *How many ſort of Starres haue we?*

A. Two; *The greater and the leſſer*: not for quantitie of bodie, but qualitie of light: for the originall word *Meoroth*, is *Makers* of light, *Luminaries*, *ſhiners*. And ſo the Sunne and Moone are greateſt, as giuing to the earth the greateſt quantitie of light. How great the Starres are is a coniecture and gueſſe at the iuſt proportion of any one: yet they are very bigge, and it is euident that the Sunne is bigger then the earth, by the Eclipſes, and becauſe it enlightneth more then halfe the earth at once. *Gen.* 1. 16.

Q. *What are the greater?*

A. *The Sunne and the Moone.* Theſe two caſt downe the greateſt light vpon the face of the earth. *Geneſis* 1. 16. *Pſal.* 104. 19.

Q. *What is the Creation of the Sunne?*

A. *Whereby he made it to rule the day, &c.* And it is called the greater light, because it darkens all Starres by his shining: yea, and casts light in the face of them all: hence the Moone which hath such a changeable light, receiues her splendor from the Sunne, according to that face which is opposite to the body of the Sunne, for the one halfe of it is ever illuminated and illustrated by the same, and in receiuing and casting downe that light seemes to haue spots in her face. *Gen.* 1. 16. *Psal.* 19. 5. 6.

Q. *What is the creation of the Moone?*

A. *Whereby it was made to rule the night.* Gen. 1. 16. Yet shee hath the assistence of the Starres; for her selfe is often absent in the night.

Q. *What are the lesser lights?*

A. *The Starres.* Gen. 1. 16. These carry downe a lesser quantitie of light: yet if it were not for them, our nights would be palpable darkenesse, which is the greatest enemy to the eye; for, it is a comfortable thing to see the light. *Eccl.* 11. 7.

Q. *When were all these made?*

A. *In the fourth day, euening and morning succeeding as before in the compasse of 24. houres.* Gen. 1. 19.

Q. *What is the creation of things with a compound life?*

A. *Whereby they were made not onely with a growing and moning life; but also with sense, externall and internall, the one serving as glasse windowes for the other.* The first sense which is most necessary, is our feeling, and is dispersed through the whole body, excepting the bones and sinewes. Bones are the sustentacles of our bodies, and therefore would be painfull to vs, if they were tender of feeling. The sinewes they are the organs and instruments, and carry in them the sensitiue spirits; and man is most ticklish where his skin is thinnest. With the tips of the fingers, Physitians feele their patients, as being most sensible of the pulses motion. The tangible obiects are heat, cold, drought and moysture principally: secondarily, the qualities that hence arise.

ariſe. Taſt is next, which is a kind of feeling, for both muſt haue their obiects preſent. Now it is made by the paſſing down of the ſenſitiue ſpirit from the brain to the tongue, &c. Sight is made by conueiance of ſenſitiue ſpirits to the eyes, where they are met with the light without that firſt comes to the watery humor, which is as lead to a looking glaſſe, that ſtayes the light, then it comes to the glaſſie humor, and there is gathered together, then it comes to the cryſtaline, or cleareſt humor, and is carried vp vnto the braine, by the ſenſitiue ſpirit that meetes it. Hence *Hippocrates* ſaies, that theſe ſenſitiue Spirits are a drie brightneſſe, and that is, becauſe fire is here predominant, as wee may ſee by a blow vpon the eye, the Spirits redoubled, are made viſible as fire. Thoſe that haue the brighteſt eyes, as Catts, &c. ſee better in darkeneſſe then other creatures, and worſe in the light; becauſe the greater light darkens the leſſer. Hearing is a fourth ſenſe, and meets with the noyſe in the eares, there it centers: for noyſe is made by a circle in the ayre, not much vnlike vnto that which wee ſee in the water when wee caſt a ſtone into it. Hence it comes to paſſe, as many as ſtand within the circle or circumference of the ſound made in the ayre, heare it; and the reaſon is, becauſe any point or center within the circle of the ſound, is potentially in euery part of it, & one point is enough to bring it to our eares: yet we cannot ſee ſo; for, when we but looke at a thing that is round, wee cannot ſee it all at once. But I muſt not play the Phyloſopher too much; it is my deſire, that God for his workes may haue the due glory. Smelling is the laſt ſenſe, and ſerues wonderfully to refreſh the braine. The inward ſenſes that looke through theſe outward, are fancie, cogitation, and memory: and they are a little reſemblance of reaſon, which comes in the laſt place. For fancie hath in it a kind of invention, cogitation of iudgement, and memory of methode. And this is the ſenſatiue life, wherein God ſhewes his owne act more eminently.

Q. *How many ſorts of creatures liue by ſenſe?*

A. *Two; either ſuch as liue by it onely, or haue beſide all theſe a reaſonable life.* This onely paſſeth Elements both formall and materiall, yet the fineſt Spirits ſerue to knit it with the reſt, and ſo wee handle that life amongſt Elementaries, otherwiſe it is angelicall, and purely of nothing by the power of the Creator.

Q. *How many kinds haue we of the firſt life?*

A. *Either fiſhes and foules, or beaſts.* All which were made according to their kinds, and were mightily to increaſe, through Gods bleſſing, and to fill their places with daily of-ſpring.

Q. *What is the creation of the fiſhes?*

A. *Whereby the Lord cauſed the waters to bring them forth in abundance, wherein alſo they increaſe and multiplie, and repleniſh the waters.* Gen. 1. 20. 21. 22. Iob 40. 20. & 41. 1.

Q. *What is the creation of the fowles?*

A. *Whereby he made them to flie in the ayre, and to multiplie vpon the earth.* Gen. 1. 20.

Q. *When were the fiſh and fowle made?*

A. *In the fift day, or 24. houres.* Gen, 1. 23. Theſe were more imperfect then the beaſts of the field, and therefore conclude a dayes worke by themſelues, God willing vs to take notice, how exact he was in aſcending vp to mans perfection.

Q. *What is the creation of the beaſts?*

A. *Whereby he cauſed the earth to bring them forth after their kinds; and they are either walkers, or creepers:* walkers, cattell and beaſts, that is, wild and tame creatures. *Gen.* 1. 24. 25. Thus God formed and filled that firſt matter, and prepared it as an habitation for man: who though hee came naked out of the wombe of the earth, was euen then ſo rich, that all things were his, heaven was his roofe, earth his floare, the Sea his pond, the Sunne & Moone his torches, all creatures his vaſſalls. They that looke into ſome great Pond, may ſee the bankes full, though they ſee not the ſeuerall

verall springs whence the water riseth: so wee may eye the world, but can never come to see the excellencie of it, much more of the maker himselfe. Kings erect not cottages, but set forth their magnificence in sumptuous buildings: so God hath made a world, to shew his admirable glory. And if the lowest pauement of that third heaven be so glorious, what shall wee finde within? Who would thinke, that all these should be made for one, and that one, well-neere the least of all? Sure I am, the last: with him therefore, let vs conclude this worke of Creation.

CHAPTER XV.

Of Mans Creation.

Question.

VVHat is the creation of things with a reasonable life?

Answere.

Whereby he made them of a body and soule immortall. Gen. 1. 26. Other creatures were made by a simple command; Man not without a diuine consultation: Others at once; Man he did first forme, then inspire: others in severall shapes, like to none but themselues; Man after his owne image: others with qualities fit for seruice; Man for dominion. His bodie and soule are both immortall; for, death is an enemie. 1. *Cor.* 15. 26. And therefore no consequent of nature, but a companion of sinne: yet this is true, that euery elementary is corruptible, and resoluble; and so is the body of man, being taken out of the dust: but as it was made a companion of an immortall soule, immediately made of nothing, so is it fit, that it should be aboue its own nature elevated, to be one, though not *per vim contactus*, yet *per unionem personæ*, immortall and eternall. Almighty God after he had drawne the large, and reall map of the world, abridged it into this little table of Man, as *Dioptron*

Microcosmicum, which alone consists of heaven and earth, soule and body. In his soule is the nature of Angels, though not so extensiue and actiue, as wee may see in a little and great man, &c. In his bodie are the foure elements, the Meteors and Mineralls, as may appeare both by vapours and fumes, and spirits. He liues the life of a Plant, he hath the senses of beasts; and aboue all, the addition of reason. His body is more exquisitely made then any other, as may appeare by the nakednesse of it. For others that are clothed with feathers, and haires, &c. shew that they are fuller of excrements. The Lord brought him vpon the stage fully prepared, that he might be both an actor and a spectator. He had a body, with hands for action, and an head for contemplation.

Q. *How did God create him?*

A. *In his owne likenesse and image.* Gen. 1. 26. Colos. 3. 10. And it is so called, because man was furnished in euery point, to resemble the wisedome, holinesse, and righteousnesse of God, not onely in this frame and perfection of body and soule, but also by his actions, and government of the creatures: and this was naturall vnto man. The Papists thinke, that this image was supernaturall; but vntruely, seeing it was of his created perfection, hauing the greatest excellencies of all things here below. For an image is a speciall kinde of similitude, and so man after a more speciall sort, then all other creatures, resembles the maiestie of his Creator, even (as it were) a stature, or image of him: yet must we take heed of the error of the *Anthropomorphoi* and Papists, who metamorphize God into the shape of a Man, old and auncient. For the likenesse stands not in hauing a body and soule, but in the hability of both to worke answerably to the righteousnesse and holinesse of God. And image, beside similitude, which is the generall, containes two things more, expression, and representation. First it must either be expressed by another thing, or else exemplarily formed to such a patterne and pattent, and as it were, the very copie and countenance of it. Hence one

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egge though it be the ſimilitude of another, yet is it not the image: and ſo one man is like another in ſhape, but not his image: yet is the ſonne the image of his father; and my face in a glaſſe, the image of my naturall face: ſo is the ſtamp in braſſe, waxe, &c. the image of the ſeale, and the picture of Cæſar, the image of Cæſar. Secondly, It muſt repreſent ſpecifically, either the ſubſtance, or accidents of the thing whereof it is an image. Hence the ſonne is the image of his father eſſentially, and a picture mans image accidentally: and by this it appeares, that an egge is not the image of an Hen, though it be expreſſed by her, or a worme of a man, though it be engendered in, or out of his body. The image of God, by naturall expreſſion and repreſentation, is the onely ſonne of God. *Heb.* 1. 3. He alone is of the father by nature, and eſſentially, as it were, his very forme and figure, &c. But man is an image by counſell, *Iam.* 1. 18. And more ſpecially from God then other creatures. *Gen.* 1. 26. *Let vs make*, It was enough for other creatures to be, but man is not without ſpeciall counſell, and in ſpeciall manner, is made a fit ſubiect for the three perſons to declare their workes in him. No doubt, the Father, Sonne, and holy Ghoſt did even now conſult, according to their eternall act, to produce man, as he might bee fitteſt to declare ſeverally the righteouſneſſe and holineſſe of each perſon. *Epheſ.* 4. 24. *Col.* 3. 10. The new man is Chriſts. the putting on of him is the Spirits, and the creation of him the Fathers. Surely, he that did loue his owne image without an obiect, did alſo loue it when he had created it, and was ſo carefull of it, that when man had deſtroyed it, he would haue it repaired againe by his Sonne; and his elect inveſted into it by his ſpirit. He that can loue without an obiect, can hate without an obiect, and yet hate nothing but the oppoſite of his owne image. His loue begins at himſelfe, as an affection of vnion, and ſo doth his hatred, as an affection of ſeparation. And God doth never ſeparate where he once loues. Hee condemnes euery ſinner: but the hatred of condemnation is not alwayes the

hatred

hatred of separation. It pleaseth God to loue himselfe, and his owne image, and to loue it constantly in his owne Sonne: and who shall complaine, that he is separated from this loue? Sinne makes a separation in all, in regard of condemnation. Farre be it from the iust Iudge, to favour either sinne or sinner: yet notwithstanding the vnion of loue remaines still; for either he loues his owne image in the elect, or the elect in the image of his sonne.

Q. *Wherein consists this image?*

A. *Either in conformation, or domination*: first he is to expresse Gods image in his conformitie with the holinesse and righteousnesse of his Creator. Secondly, in his dominion and rule over the creatures. As God is holy in his nature, righteous in his actions, and Lord in his commands: so man was made most pure, and holy, filled with originall righteousnesse, for all righteous actions, and made a pettie Lord, or Lord deputy over all the creatures. *Ephes.* 4. 24. *Gen.* 1. 26.

Q. *Wherein consists his conformitie with God?*

A. *Both in his body and soule*; for that which executes is to be holy, as well as that which acts. 1. *Thes.* 5. 23. *Rom.* 6. 12. 13. *and* 12. 1. These places shew plainely, that the body and members, being instruments of the soule are to be so tuned and touched, that there may be an excellent harmony betwixt the will of God, and the whole man. For wee are made of God both in body and soule, to glorifie God, in vsing all faculties and members, parts and powers, as instruments of righteousnesse, and true holinesse. 1. *Corinthians* 6. 20.

Q. *Whereof, and how was the body made?*

A. *Of the finer dust of the earth, with the rest of the elements*; hence it was possible for man to die: yet that it might enioy health, and never sicken, the Lord made it of a most excellent temper, and by the vse of wholesome food, and his blessing therein to continue, and hold out; and thereupon it was possible for man not to die. Besides, the Lord furnished it with most excellent instruments, absolutely composed

poſed both for beautie and dutie in all the workes of holineſſe and righteouſneſſe. *Gen.* 2. 7. 25, *Pſal.* 8, 5. & 139. 14. *Rom.* 6. 13. The matter of mans body, though baſeſt, as earth, yet fineſt and pureſt, as the duſt. For as Moates in the Sunne are neareſt pure ayre; ſo is duſt neereſt their nature, being (as it were) the lifting of the earth, and being layed by water was red earth. Mans body then had the pureſt portion of earth. For the forme it was erect and ſtraight, and this was done, becauſe he was to ſpeake to others, as likewiſe to God, and therefore was not to looke vpon the ground, as if that ſhould haue beene his obiect, &c. The body all over is vncovered, that it might be a fitter habitation for the reaſonable ſoule, which is much hindered by abundance of excrements. In euery part, beautie, ſtrength, convenience meete together. His head is round, and fuller of braines then any other creature, that it might be the throne and ſeat of reaſon: and becauſe his attendants are there, I meane the ſenſes, it can turne any wayes for reaſon to over-looke them. Within the braine are many cells, or cellars, for the Spirits to goe in, and as meſſengers to be diſpatched vp and downe for reaſons vſe, which are not in other creatures. As he hath a head for contemplation, ſo hands for execution, differing from beaſts. Againe, all the internall parts are of more excellent matter and forme, then thoſe in beaſts. Hence mans braine makes finer ſpirits then theirs; his liuer and heart finer bloud, and better concocted, and all for the exerciſe of the reaſonable ſoule. His head is neereſt heaven for place, figure, and gheſts, there dwell the maieſticall powers of reaſon, which make him a man and not a beaſt. The ſenſes here take their originall, & moſt their inſtruments. There are the liuing glaſſes placed in the midſt of his viſage, which bring obiects a farre off to the minde, and becauſe they are too tender opticke peeces, ſhie of the moſt ſoft and fawny touches, they are mightily defended and fenced with hollow bones, and with prominent browes, and lips. And leaſt they ſhould be too much bent on what they

ought not, they haue peculiar nerues to pull them vpward to God, as also to the seat of their rest. What a tongue hath God giuen him, the instrument, not of taste onely, but of speech also? How sweet and excellent voyces are formed by that loose filme of flesh? What an incredible strength is giuen to the weake bones of the iawes? What a wonder of so few letters, to make infinite words, and giue them severall sounds, with a distinct articulation, and ready signification to the hearers? The causes whereof in nature are these. The lungs or lights breath to coole the heart, and like a paire of bellows, thrust out that ayre which they haue receiued, and it goes and comes by the wind-pipe, which is made rough, as it were, with ringes to stay the breath it goe not out altogether, at the top thereof is a peece of flesh to cover the mouth of it. Now in the pipe this noyse comes vp, and lies in the almands, and makes a resound, and is turned vpon the tongue, which strikes it against the pallet and teeth, and makes an articulate sound, cutting in peeces the whole sound, either into a letter, or clapping diverse together, makes syllables, and so words, and then sentences. This articulation is naturall, but the appellation of things by names is artificiall, and belonging to the Art of Grammar. In Babels bablers to stop their proud attempt, God meddles neither with hands, nor feete, but their tongues, not pulling them out, or loosing their strings, or making them speechlesse, but by teaching them to say too much. A sound of letters befooles the workmen, and spoiles the worke. I beleeue this confusion was made in turning of letters; when they intended to put such letters together, God taught them to dispose them contrary, as *ab*, *ba*, *&c.* And now poore creatures, how long doe wee stay vpon the shell of tongues, before wee come to chew the sweet kernell of knowledge? Division of tongues hinders any worke, and is often a cause why our *Sion* riseth no faster: and though it over-threw old Babel, yet doth it build the new. Onely I except the clouen and fiery tongues of the Apostles. *Act.* 2. 3. The Spirit teaching the

the Art of Grammar without meanes, &c. Againe, that goodly proportion God ſet in the face, how is it altered with paſſion, as with ioy and ſorrow. Laughter ariſeth from the extenſion of the heart, which ſends ſpirits apace from it ſelfe, and becauſe they are hot, fly vpwards, and ſo come to the face that is very full of muſcles, cold by nature and ſo contracted, yet by the heat comming thither, are extended, which is the laughter in the face. Onely this muſt further be added, that the heat of the head and braine doth ſympathize with other parts of the body. And therefore the apprehenſion of a ridiculous obiect ſends downe to the heart from the head, & then back againe to the face. Teares ariſe cleane contrary, for the head being ſtricken with the apprehenſion of ſome ſorrowfull obiect, the heart is ſmitten too, and contracts it ſelfe, and ſo ſends vp thoſe chryſtaline humors that are to coole it, and are ſqueſed out by contraction of parts, and ſo runne out at the eyes. The head ſtands vpon a comely, and tower-like necke, moſt ſinewie, becauſe ſmalleſt. I might carry you downe to his feete, but my purpoſe is not to play the Anatomiſt any further, then to giue a little taſte of a wonderfull worke. All the inward veſſels for all offices of life, nouriſhment, egeſtion, generation, &c. no veine, ſinew, artery, &c. are idle. Yet this body compared to the ſoule, what is it, but as a clay-wall that encompaſſeth a treaſure; as the wooden box of a Ieweller; or, as a courſe caſe to a rich inſtrument; or, as a maske to a beautifullface? let vs therefore come to his Soule.

Q. *How was the ſoule created?*

A. *Immediately of nothing*: hence it dies not. Man was made laſt, becauſe he was worthieſt. And the ſoule was laſt inſpired, becauſe more noble then all the reſt. And the inſpiration of it, is by creating to infuſe, and by infuſing to create. *Gen.* 2. 7. *Zech.* 12. 1. The breath of life was formed within, and not without man. And though it be little, yet is it of great value. A little peece of gold containes many peeces of ſilver; one Diamond is of more worth then

many Quarries of Stone; and one Load-ſtone hath more vertue then mountaines of earth.

Q. *How then was the ſoule indued?*

A. *With moſt excellent faculties, which either worke vpon the body by Spirits, or themſelues by reaſon.* As the ſoule works vpon the body by elementary ſpirits, it is poſſible for man to die, but as theſe by the bleſſing of God, are cheriſhed by wholeſome food, man againe might not die. Theſe ſpirits are either naturall, as hauing ayre predominant in them, and they ſerue for generation, and augmentation, and nutrition, or animall, hauing fire predominant in them, and they ſerue for ſenſe, or motion; now the motiue faculties are either for locall motion, whereby the bodie is carried vp and downe; or epithumeticall and internall motion, whereby the ſoule is moued with deſires, or affections, eſpecially loue and hatred, which are the primatiues of all others, whether they be in the concupiſcible, or iraſcible facultie: as ioy and ſorrow, in reſpect of preſent obiects, hope and feare, in regard of abſent, &c. Beſide theſe ſeparable faculties, and not practiſed without the bodie, the ſoule hath more eminent and excellent powers and abilities, which it is able to vſe being ſeparated from the body, and they are reaſonable, whereby he might be the free beginner of his owne action, that is a cauſe by counſell. *Gen.* 2. 10. and theſe faculties are vnderſtanding, and will. And thus you ſee how God hath giuen vs a Soule to informe our bodies, ſenſes to informe our ſoule, faculties to furniſh that ſoule, vnderſtanding, the great ſurveyer of the ſecrets of nature, and grace; by this man ſeeth what God hath done, by this he can admire his works, and adore him in what he ſeeth. Here is fancie and inuention, the maſter of great workes; Memory, the great keeper, or maſter of the Rolles of the Soule, a power that can make amends for the ſpeed of time, and make him leaue his Monuments and Chronicles behind him. There is will, the Lord-paramount, keeping ſtate in the Soule, commander of all actions; and the elector of all our reſolutions.

lutions. Iudgement ſits by as the great counſellour of the will: affections follow as good ſeruants of both. And for the good thereof, hath God giuen a body fit to execute his charge, ſo wonderfully diſpoſed, as that euery part hath beſt opportunitie to his owne functions; ſo qualified with health, ariſing from proportiõ of humors that like a watch kept in good tune it goes right, & is ſet to ſerue the ſoule, and maintaine it ſelfe. But alas, they are not now like the firſt copie from which they were drawne, more like the ingrauings of Tombes, walked on with foule ſhooes, the very Characters of nature blotted out with originall ſin, and troden out with daily ſinnes. The Bookes of our conſciences are claſped and ſealed vp, and the woefull contents are not read by the law, they remaine as letters written with the *iuyce of Orenges*, which are onely to be made legible by the fire of Gods wrath, *when the ſecrets of all hearts ſhall be diſcloſed*. Behold, we were not more like God in our knowledge, holineſſe, and righteouſneſſe, then we are now vnlike our ſelues in their loſſe. O God how may we prayſe our ſelues to our ſhame, for the better we were, we are the worſe. What is it for the ſonnes of prodigall and tainted Anceſtors, to tell of the Lands, and Lordſhips which were once theirs, & their fathers? Lord whet our deſires, that we may redeeme our loſſe in thy Sonne. The fault ſhall be ours, if this our very damage proue not beneficiall.

Q. *How did God further deale with man?*

A. *He gaue him dominion over all his creatures.* Pſal. 8. 6. *Thou haſt made him to haue dominion in the workes of thy hands; thou haſt put all things vnder his feete.* Gen. 1. 26. 28. A ſhame for him that was to ſubdue all things, to ſuffer himſelfe to be ſubdued by them, & become a very lacquey to his vile affections, in doing homage to the three great Idols of the world, *Profit*, *preferment*, and *pleaſure*. Nay, ſhould labour to ſubdue the Lord of his life to become his vaſſall. The Glutton makes God his Cator, his belly his God, and himſelfe the Gueſt. The laſcivious wanton,

makes God his Pandar, and himselfe the lover. The covetous worldling, would haue God his broker, and himselfe the vsurer. The angry sinner would haue God his hangman, or executioner, and himselfe the Iudge. The Ambitious inquisitor can some-times make God and Religion his stale, but honour shall be his God. If times serue, the credit of the Gospell shall be subordinate vnto his credit: and Christ shall be a stirrop to climbe to promotion, the word as a trumpet to blazon our owne commendation, and the Pulpit a stage, or shop to set to view and sale, our owne good parts. Fie on such service, or Lordship as shall make God to serue with sinne. *Isa.* 43. 24. *Amos.* 2. 13. And the meanest servants thus ride on Horse-backe. Its fitter for the Savages of *Calecut*, to place Satan in the throne, and God on the foot-stoole, then for a Christian to abase himselfe to the creatures, and the Creator to himselfe. Oh that the Sunne of peace, should looke vpon these vncleane heapes, or giue light to this brood of darkenesse. They are rare hands & hearts, that are free either from aspersions of bloud, or spots of filthinesse. What base rule keepes man here below? Oh the wanton excesse, excessiue pride, close Atheisme, impudent prophanenesse, vnmercifull oppression, over-mercifull connivence to sinne, greedie covetousnesse, loose prodigalitie, symoniacall sacriledge, vnbridled luxurie, beastly drunkennesse, bloody trechery, cunning fraud, slanderous detraction, envious vnderminings, secret Idolatries, hypocriticall fashionablenesse, &c. All drencht in prophanenesse, and profusenesse, and the very earth diepred with our villanies. But I forget my selfe, seeing my taske is to lay downe a rule, and not inveigh against the breach of it.

Q. *Wherein consists mans dominion over the creatures?*

A. *In a most free vse of all things for the glory of God, his owne necessitie, and lawfull pleasure*: and that without all let, or hinderance of any of his actions; and therefore if hee offended in them, it was his owne fault. *Gen.* 1. 29. with Chap. 3. 11. Man could not content himselfe in knowing

God

God and all his creatures, his curioſitie is to know more then ever God made, evill of ſinne, and evill of death. How deare this leſſon coſt vs, we know well enough, & ſmart with knowing. We the ſonnes of *Eue* inherite her ſaucie appetite, and miſcarry daily with the preſumptuous affectation of forbidden knowledge. Oh Lord teach me a ſober knowledge, and a contented ignorance: thou haſt revealed more then I can know, enough to make me happie. Giue me againe the tenure of grace, that I may hold what I haue as well in the conſiſtory of conſcience, as at the common-pleas, leaſt whiles I be a civill owner, I proue but a ſpirituall vſurper: make me once againe a ſpirituall owner, and then I ſhall not care if I die a civill begger.

Q. *What followes from hence?*

A. *Firſt, Gods commaundement for the procuration of meate from the Plants to himſelfe, and the beaſts, as likewiſe the dreſſing of them.* Gen. 1. 29. 30. and 2. 15. That which was mans ſtore-houſe, was alſo his work-houſe; his pleaſure was his taske. Earth ſerued not onely to feed his ſenſes, but to exerciſe his hands: happineſſe never conſiſted in doing nothing. Idleneſſe neither gets, nor ſaues; for, wee doe ill whiles wee doe nothing, and looſe whiles wee gaine not. Houres haue ever had wings, to flie vp to heaven, to the author of time, to carry newes of our vſage. *Eue* could not long keepe chat with the Serpent, but God had notice of it, and for ſuch idleneſſe turnes her out of Paradiſe. God eſteemes much of our times (what ever our price be) and plagues the loſſe of a ſhort time, with revenge beyond all times. God giue me grace, to take it by the fore-top, that I may make that which is wild and fugitiue, tame and pliable to my purpoſes for heaven.

Q. *What ſecondly may be gathered?*

A. *The bringing of all creatures, which could conveniently be brought vnto him, as their Lord, to ſee how hee would name them.* Gen. 2. 19. All Arts were engraven vpon the creatures; yet none but man could ſee them; for he receiued them both actiuely and paſſiuely; and therfore by Logicke vnderſtood

vnderstood their natures, and by Grammar gaue them names. And so even in this shewed his dominion over them, in that he knew how to governe and order them all.

Q. *What in the third place may be observed?*

A. *That he was like a Lord placed in the Garden of Eden, as in a stately Palace, planted of God Eastward, with excellent trees, and other plants, as well for pleasure as for profit; and watered with a pleasant river, devided into foure heades, which was to wash the Garden, not like Nilus* that makes *Ægypt* fertile with invndation. For that is the raine water that falls a good way off, and comes tumbling from the hills, and carries with it the soyles of other grounds, by the fatnesse and mud whereof that land is made fruitfull: but this was to wash away filthinesse, and superfluous fatnesse in so excellent a soyle, least all should turne blade, and nothing corne. This Garden was knowne in *Moses* dayes, and by the description may be knowne in ours. *Plinie* speakes of a citie, called *Ctesiphon*, which lies betweene the river *Tigris* and *Euphrates*, mentioned by *Moses*. Gen. 2. 14. which is wonderfull fruitfull, and it lies as an Iland environed by both. Also it is well knowne, that in *Babylon*, neere *Tigris* is a most fertile place for feeding of Cattell, and the people are faine to keepe them vp in the night for feare of suffocation. Their corne they mow thrise, and then receiue a twofold increase. The Garden of *Adonis* was in this countrey. And Scripture mentioneth, 2. *King.* 19. 12. *The children of Eden, which were in Thel-asare.* That is, the Garison Souldiers that were in a tower against the King of *Assyria*, for the defence of this fruitfull countrey. The Topographie shewes plainely, that here-abouts the Garden stood. *Perath*, or *Euphrates* is a knowne river, that devideth *Syria* from *Chaldea*, and *Mesopotamia*, *&c.* And may be taken for the whole river, though it haue but the name of the fourth river, which is, as it were, the midle streame of *Euphrates*, running betwixt the second & third river, of which nothing is sayd more then the name, because

cauſe it was beſt knowne to the *Iewes*, when *Moſes* did write. *Piſon* the firſt river may very well be that which *Plinie* calls *Paſi-tigris*, or *Piſo-tigris*. And in *Plinie*, *Diglath*, or *Diglito*, another arme, is the ſame with *Hiddekel*, both ſignifying the ſame thing, *viz.* an arrow for the ſwiftneſſe of the water; and this is the ſame with *Tigris*, now called *Tegil*. So that by all this, it is moſt probable, that the Garden did lie betwixt *Euphrates* and *Tigris*. Furthermore, *Plinie* writes, that (as it were) a fiſh-pond, or Marſh, in compaſſe about an Acre of ground, burnes continually, which may not without probability be thought to be ſome remembrance of that flaming ſword, which turned euery way to keepe man from the tree of life. *Gen.* 3. 24. God in iuſt judgement, turning the place into aſhes, & a burning poole, as he afterwards did *Sodome*, another *Eden* of the world. By this appeares the folly of Papiſts, that thought this Garden was not drowned in the flood, and that *Enoch* and *Elias* liue in it, &c. Oh happy man, if hee had but knowne his owne happineſſe, when he firſt opened his eyes, he ſaw heaven aboue him, and a flouriſhing earth vnder him, and himſelfe placed in the very Paradiſe and Palace of the world. But this is cleane waſhed away, and ouer turned in the iuſt judgement of God. Yet read the excellent deſcription of it, and let the loſſe of it provoke vs to ſeeke after a better. *Gen.* 2. 8. 9. 10. 11. 12. 13. 14.

Q. *Why did God thus place man in a Garden?*

A. *That man being appointed of God, as Lord deputie vnder him, might there ſerue him more freely, keepe his Court, haue neceſſary imployment, both in dreſſing and keeping the Garden.* Gen. 2. 15. It was one of *Adams* faults, to ſuffer the ſerpent to come into it. Another, to forget his dutie to God; for, the very trees did not onely affoord him worke for his hands, but inſtruction for his heart. There he ſaw two Sacraments in the very midſt of the reſt of the trees, grow before him as moſt eminent teachers of him. *Gen.* 2. 9. The greater ſhame to offend God, who had ſo hedged him in on all ſides, that by a word of his mouth he might haue

rebuked the Serpent, and by the least cast of his eye beene confirmed in dutie and diligence. But blessed be God that we haue a better tree of life before our eyes; not a tree for triall, but for confirmation of being happie, in despight of Satan, of which we may eate and liue.

Q. *Of what kinds was man created?*

A. *Male, and female.* Gen. 1. 27. The Male immediately for his body of the foure Elements. *Gen.* 2. 7. The female for her body of one of his ribs, man being cast into a deepe sleepe. *Gen.* 2. 21. Man had better loose a peece of himselfe, then misse a good wife. Yet the Lord would not paine him in sending him a meete helper; as for their Soules they were equally inspired, that they might both be partakers of the same happinesse. *Gen.* 1. 27. For the image they were both equall.

Q. *Why did God make her?*

A. *God saw that it was not good for man to be alone, and among the rest of the creatures, there was none fit to be his companion.* Gen. 2. 18. 20. That there might therefore be wanting to him no comfortable thing, God thought it needfull, that he should haue such an helper as might satisfie his desires, and giue him by his diuine benediction, a fruitfull offspring. *Gen.* 1. 28. *Mal.* 2. 15. All that man saw immediately after his creation, were fit to be his servants, none his companions; and the same God that found the want supplies it. Rather then man shall want a comfort, God will begin a new creation, not out of the earth, mans first matter, or out of other creatures, his servants: but out of himselfe for dearenesse, for equalitie, and that neither of the head nor foote, but the side, shewing her place, which is to stand next to her husband, neither as his drudge in being basely governed, nor as his wanton in crowing over him. Furthermore, God consults not with man to make him happie. As he was ignorant while himselfe was made, so shall he not know while a second selfe is made out of him. Both that the comfort might be greater then was expected, as also, that he might not vpbraid his wife with any great depen-

dependance, or obligation, he neither willing the worke, nor suffering any paine to haue it done. The rib can challenge no more of her, then the earth can of him. They are both made equall debters to God, who alone tooke care, that they might both be happie in him, and by him.

Q. *What did God with her being made?*

A. *He brought her to man, and ioyned her in marriage with him, who acknowledgeth her to be flesh of his flesh, and bone of his bone*; This sheweth how exquisite knowledge he had from God. If God had giuen him her name, or the names of other creatures, it had not beene so great a prayse of *Adams* memory to recall them, as it was now of his iudgement (at first sight) to impose them. *Gen.* 2. 23. *Shee shall be called Woman, because she was taken out of Adan.* So piercing was the eye of his reason, that he saw the inside of all the creatures at first blush, and by his perfect knowledge, he fitted their names to their dispositions; whereas we silly soules, his ignorant posteritie, see but their skins ever since, and forget their very names, when we are told them. Furthermore, he receiued her thankefully to be his wife, and established that law of matrimony concerning co-habitation, *Therefore shall man leaue his father and mother, and cleaue to his wife, and they shall be one flesh.* Gen. 2. 22. 23. 24.

Q. *How were man and woman perfect, whiles they were both naked?*

A. *They then needed no clothing, for yet there was nothing whereof they needed to be ashamed, nor any externall thing whereby they might be annoyed, which are the proper ends of apparell.* viz. to hide our shame, and defend vs from externall danger of weather, and weakenesse. *Gen.* 2. 25.

Q. *When were they created?*

A. *Together with the beasts on the sixt day*, Gen. 1. 31. Thus God leaues them to their conscionable obedience, the only way to entaile a comfortable prosperitie vpon themselues, and their seed after them, if their sinnes strip them not of all their hopes.

CHAPTER XVI.

Of Gods Providence.

Question.

HItherto of the Creation; *What is Gods Providence?*

Answere.

It is that part of Gods efficiencie, whereby he prouideth for all his creatures, euen to the least circumstance, that haue his being. *Psal.* 104. 24. with 27. As he hath made them in excellent wisedome, so in the same wisedome he prouides for them. Prouidence is not to ouer-see, or ouer-looke his workes, but to worke, and haue an efficiencie in all things. Permission, to the creature, is not a cessation to the Creator: but the Lord workes his owne will by euery permission. Prouidence is to minde the creature, God never forgetting the workes of his owne hands. Hence God may be said to be the soule of the world, not informing it essentially as a peece of any creature, but by his efficiencie in euery thing. *Math.* 10. 29. 30. *Luk.* 12. 6. 7. That which *Mathew* speakes of the falling of a Sparrow, *Luke* interprets by not forgetting. In regard of Prouidence all things are done by reason, not of the creatures, for thereof they are ignorant, therefore by God. The falling of a Sparrow is a proposition, and that is made of arguments, which are cause and effect, all which is reason, not of the Sparrow, nor of men & Angels, for they onely analyse it, by seeing it done; therefore of God alone who makes that reason to hang together, in the very fall of a Sparrow, or hayre of our heads. And here come many errors to be touched. First, the error of necessitie, which is, that all things fall out by a fatall destinie. There is a certaintie in all things; for, the counsell of God is infallible, but no necessary cause; seeing these two in reason are opposed. Secondly, some goe as wide

on

on the other side, that would haue all things governed by fortune and chance: as if ignorance in vs, were to bee preferred before knowledge and counsell in God. A flocke of sheepe stands not in more need of a Shep-herd, then the worke doth of God. Thirdly, others hold a Providence in the great and waightie affayres of the world, but none in the lesser, and baser workes. As if it were not as honorable for God to rule the least, as to make them. A spire of grasse was his creature, and it growes not but by his Providence. Fourthly, the Providence in Lots is not rightly vnderstood, It is as casuall for a lot to fall, as an haire from the head: and yet the Providence is not equall; for, beside the reason it hath from God in the cause and effect, so disposed by him, It hath another in the conclusion, that by such a fall, such a thing shall be determined, which is sometimes miraculous, sometimes ordinary, but alwayes the conclusion of God. Seeing then both the reason in the proposition and event is Gods, and not mans, it is soberly to be vsed, and not vpon euery sleight occasion. Chance may be vsed in recreation, for casualty is to vs in all things inevitable: but not determining chance, for that is at our libertie, and may follow our consultation. A lot and fortune, differ as the generall, and speciall; the generall is incident to all our actions, and passing our reason, is ordered by God: the speciall is incident to those things which are warranted vs of God, when we take a casuall thing and applie it by Gods providence to determine some event. The first is naturall, and ordered by that providence, which guides nature to his end, and sometimes in wisedome lets it misse his end, which is chance, falling beside the scope of the second mouer, though it hit with the first. The other is divine, as being a testimony giuen by God, in the resolution of some doubt. And here it may well be demanded, whether the Lot being a divine testimony, would like a divine Oracle, ever conclude the same truth? I answere, the Lot is ever infallible in the conclusion, because the reason is Gods, and ought not to be iterated, for that makes God

a liet; calling into question, whether the Lot conclude by the Prouidence of God or no. Yet I say, in sinnefull iterations, where the Lot is ordinary, and not extraordinary, that in the next fall of the Lot, fortune may change, and differ from the first, & yet the conclusion in both be Gods, and that as his diuine testimony. But you will say then Gods Oracle is vncertaine, and he may contradict himselfe. I answere. No. For they are both truthes, so determined by the Prouidence of God, and the latter may bee a punishment of mans infidelitie, for distrusting God in the former. A lot is a cause by fortune, and therefore must be referred to some cause by counsell; not to men, for then might they make by the Lot what conclusions they pleased; therefore to God, who by his owne counsell makes such a conclusion in so casuall an accident. Furthermore, it followes not because the matter of Lots is indifferent, that therefore it may indifferently be vsed in recreation; for, it is the forme & the matter that giues the especiall essence. Things that are simply good, or simply evill, are not to be determined by Lots, for so may wee imbrace good for evill, and evill for good. It must be of a midle nature to both. Hence it is vnlawfull to choose two Magistrates by Lot, if both be not equally capable of the place; for so shall the Common-wealth be wronged by insufficiencie. Fiftly, this reproues them that exclude actiue prouidence from the workes of darknesse; I know no providence which acts not, the Sunne can worke in a stinking puddle, or filthy dung-hill, and yet still be pure. True it is, God permits things, when he doth not withstand their actions: but to say he permits, not hauing any hand in the worke, is to deny his providence, &c. And here is excellent comfort to all Gods children, that their afflictions are not let loose at randum; but come from an Almightie power, guided by a most wise providence, and tempered with a fatherly loue. This cannot but blunt the edge of all evils, to consider that a divine hand is in them all. Savage creatures will be smitten by their keepers, when they are ready to teare

strangers

strangers in peeces: & shall I struggle with him that made and moderates the world, when he strikes me? Either must I blame the first mouer, or discharge the meanes, though the men may be iustly blamed. I know the agent, whatsoever may be the fault of the instrument. The dying theefe pardons the executioner, and exclaimes on his vniust iudge, or malicious accusers. But I will neither be a foole, nor a rebell, either ignorant whence my crosses come, or impatient, knowing them to be from my God. He hath stinted all my miseries, and weighed out euery dram of my sorrowes, and the very powers of hell shall not be able to cast in one scruple more then he hath allotted for me.

Q. *How is Prouidence considered in regard of the Agent?*

A. *It is ordinary*, or *extraordinary*. God prouides for his creatures, either by meanes, or by miracles. Wee plow, we sow, reape, thresh, grind, bake, &c. God can skip over all these meanes, and multiply a few loaues to feed many thousands. *Math.* 14.17. and make Corne grow without tillage. *Isa.* 37.30. God hath leaue to leape the meanes, and whereas one bushell of Corne by sowing may multiply ten, ten, twentie; twentie, an hundred, and an hundred, a thousand, God can send all this at once, and multiply one loafe to as great a quantitie of bread, as may be made of a thousand bushels. Sheepe, Wool, Wool-men, Spinners, Weavers, &c. for the making of cloth, and cloth for garments. God can doe all this at a leape, and giue cloth and shooes, & make them last fortie yeares without all change. *Deut.* 29.5. And giue them bread that did never come from the earth. *ver.* 6. He can make Sunne and Moone stand still, cleare the eyes with clay, saue and helpe with many, few, or none. *Iosh.* 10.12. 13. *Iob.* 9.6. 2. *Sam.* 14.6. 2. *Chron.* 14.11. Hence wee learne that our extremities, are Gods best opportunities.

Q. *What is Gods ordinary Prouidence?*

A. *Whereby he prouideth by ordinary meanes.* Psal. 147.8.9.

He-

He couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines: which giueth to beasts their food, and to the young Rauens that cry. Psal. 104. vers. 10. to the end. Math. 6. 26. Gen. 45. 7. Act. 14. 17. Lev. 26. 26. Math. 4. 4. And here comes to be detected the Deuils sophistrie, cast thy selfe headlong vpon God, and vse no meanes. And the Diuinitie of the vulgar sort, is to be learned in the beginning, and end of their salvation, negligent of the middle. Gods decree, and their finall estate, must hang together without meanes; men would be saued by sitting still, and thinke it is enough, that they are either elected, or reiected. What is this but to eate the Corne out of the eare, nay, to famish, because we will not abide the labour to grind, or to knead it; Sure I am, God is come to vs in a most wonderfull manner; his Sonne is become as low as our selues, and though now returned whence he came, yet his word and spirit are ever present, and there is nothing wanting, but a will to learne. Yet this shall be my conclusion, that if meanes were wanting, I might looke for miracles. And faith can rest vpon God, as all sufficient in both.

Q. *What is Gods extraordinary Providence?*

A. *Whereby he prouideth extraordinarily, and by miracles*: and that either against nature, or beside nature, or aboue nature. As to cause the light descend without Starres. *Gen.* 1. 4. To deuide the red Sea. *Exod.* 14. 21. To saue the three men in the hot fiery furnace. *Dan.* 3. To deuide *Iordan. Iosh.* 3. 15. To inspire the Apostles. *Act.* 2. 11. Yea, the very making of lice, was Gods extraordinary finger. *Exod.* 8. 19. What else should haue guided that vntamed and vntaught teame, *1. Sam.* 6. 12. in as right a path toward Israel, as their teachers could haue gone, saue an hand aboue nature? What else should over-rule brute creatures, to preferre a forced carriage vnto a naturall burden at home, saue a diuine conduct? Little can wee, by the beginning of any action, gueese at Gods intention in the conclusion: yet by this may wee be premonished to depend

depend vpon him in all our affayres, and that with hope of good succesſe. Set faith a worke in any difficultie to make the motion, and wee ſhall be ſure to ſpeed, eyther the one way or the other.

Q. *What is a Miracle?*

A. *It is a worke aboue nature, and all ordinary meanes*; as the raiſing of *Lazarus*. Ioh. 11. 43. 44. It is for the moſt part a viſible ſigne, to manifeſt the power of God. *Mat.* 11. 4. 5. *and* 15. 31. *Ioh.* 20. 30. And this is proper to God. *Ioh.* 9. 16. *If this man were not of God, he could not doe ſuch Miracles.*

Q. *Wherein is the Providence of God ſeene?*

A. *In the conſervation, and gubernation of all things.* God made nothing preſently to deſtroy it, but reſerues euery thing for further vſe of his glory and ſervice. *Mat.* 10. 25. Two ſparrows, ſcarce worth a farthing, are preſerved, and governed according to Gods will; yea, the very hayres of our heads are ordered by his providence. This mind, or forminding of the creatures, is, that their beings be preſerved, and their actions governed. We ſtand not vpon our owne feete, for when God permits vs to goe alone, like children, wee get many knocks, and fall fowlly, becauſe we truſt too much to the broken reede of our owne free-will.

Q. *What is the conſervation of the Creatures?*

A. *Whereby he keepeth and continueth the creatures in their being and kinds.* Iob 12. 14. Pſal. 36. 8. 9. and 44. 3. Pſal. 104. and 105. and 106. and 147. 10. 11. If God deſtroy, none can deliver, and if he preſerue, none can kill. It differs from government thus; that is, to guide to the end, this to keepe it for that end. *Rom.* 9. 17. with *Exod.* 9. 16. God kept *Pharaoh* for his end.

Q. *Wherein ſtands it?*

A. *In the preſervation of their eſſence, and forces, or faculties: and that both vniverſall and ſingular.* Pſal. 65. 2. Pſal. 104. 27. 28. 29. and 136. 25. and 147. 9. *Math.* 6. 26. 30. It is God that keepes the cauſes and qualities in good temper,

or changeth them from a bad condition to a good, and from a good to a better; or preſerues them by ſucceſſion, one generation ſucceeding another; or keepes them in ſtate, as all the Starres which this day ſtand firme, as vpon the day of their Creation. *Pſal.* 65. 6. *Iſa.* 49. 5. *Ier.* 1. 5. *Eccl.* 1. 4. 5. 6. 7. Preſervation is as the perpetuation of Gods creation, and as the continuation of it by ſucceſſion, or a permanent ſtation. *Iob* 10. 8. 9. 10. 11. *and* 31. 15. The change and alteration of the creatures condition, is from God, whether it be good, or evill. *Pſal.* 76. *verſ.* 5. 6. 7. 9. 12. *and* 104. 29. 30. *and* 107. 34. 35. *and* 113. 7. 8. 9. Alſo their permanent ſtanding in their auncient eſtate, as Starres, Mountaines, Waters, and Earth. *Pſal.* 65. 6. 7. *Eccl.* 1. 4. And all this extends it ſelfe, even to the leaſt of Gods creatures, ſparrowes, hayres, teares, and euery ſickneſſe. *Math.* 6. 30. *and* 10. 29. 30. *Pſal.* 56. 8. *and* 68. 20. *and* 113. 6. *and* 146. 8. *Exod.* 23. 25. *Iſa.* 19. 22. Now God preſerues vniverſalls by generation and propagation, ſingulars by food and nouriſhment, &c. As alſo by keeping them from violence.

What is government?

A. *Whereby he governeth all things to their end.* Pſal. 104. 19. Pro. 16. 4. *Rom.* 11. 36. God made all things for an end, he preſerues them to it, and by government guides them in the way. All things are compoſed, betwixt a beginning and an ending, and God is both. *Rev.* 1. 8. As they are of him, ſo likewiſe without him would they returne againe to nothing, he therefore preſerues them, and becauſe they are for him, he guides and governes them all to the ends he hath appointed them. And yet this is done by ſeverall rules he giues them all. A man makes a Pen, and then writes with it, it may well be ſaid, that the Pen writes, and the maker writes: ſo, God made all, and framed them by his wiſedome, and the very Art of God ſtill remaining in his creatures, teacheth them all obedience to the hand that goes with them.

Q. *What*

Q. *What are the kinds?*

A. Two, *common*, and *ſpeciall*: the one is as the Common-law in a kingdome, the other, as the municipall, or priviledged lawes of Corporations. The one is the law of Nature, whereby all creatures are governed, the other, of Divinitie, whereby men and Angels are ordered to an eternall eſtate. *Pſal.* 8. 1. 3. 4. 5. 6. &c. Excellent in all, but paſſing excellencie in men and Angels. *Pſal.* 19. 1. 2. 3. &c. The line and language of the heauens, teacheth Gods government, but *verſ.* 7. the law of life exceeds all other perfection. *Pſal.* 139. 14. Marveilous are Gods workes, but aboue all, fearefull and wonderfull is man, both in his making and moderating.

Q. *What is the common government?*

A. *Whereby he governeth all things by a common courſe, or vniverſall law.* Pſal. 104. 19. *The Sunne knoweth his going downe.* And here come in thoſe excellent inſtincts of nature, wherein creatures ſhew the reaſon of their government, to be more in God then themſelues. The Ant, or Piſmire prepares her meat in the Summer. *Prov.* 30. 25. And yet ſhee knowes nothing but the preſent: furthermore, ſhe bites the little grains ſhe gathereth at both ends, leaſt it ſhould grow in her ſtore-houſe. What reaſon in the world of this, and many more in the brute creatures can be given, but that the great law-giuer is the agent of theſe things? &c.

Q. *What is Gods ſpeciall government?*

A. *Whereby he governeth ſome ſpeciall creatures vnto an eternall eſtate, as Angels and men.* Prov. 16. 4. Almightie God hath two ſorts of vertues, to manifeſt in his creation and providence. Firſt, intellectuall; Secondly, morall. No creatures but men and Angels are capable of the latter. The manifold works of God ſhew his excellent wiſedome, or the vertues of vnderſtanding. *Pſal.* 104. 24. Onely men & Angels can ſhew forth his Iuſtice & Mercy, the vertues of his will. For this end he created them, and by a ſpeciall law governes them thereunto, and that which is done by

law will iuſtifie it ſelfe againſt all exceptions. *Prov.* 15. 3.

Q. *How manifold was that eternall eſtate?*

A. Two-fold; either of *happineſſe*, or *miſery*. Rom. 9. 18. *He hath mercy on whom he will, and whom he will he hardneth.* Be aſſured, the Lord will be as vnblameable in the one, as in the other.

Q. *Whence doth this felicitie, or infelicitie accrew to the reaſonable creatures?*

A. *By the good pleaſure, or diſpleaſure of Almightie God.* It was poſſible for men and Angels to pleaſe God, and be happy; and alſo poſſible to diſpleaſe him, and be miſerable. And both theſe were to be acted by the law; for, it is the law that makes vs bleſſed, or curſed; and man might ſo handle the matter, that he might act whether part he pleaſed, and yet his deſtruction come from himſelfe, though in life the law ſhould haue beene a principall agent. A cheſt is made for linnen, or other clothes, and it is combuſtible: but the burning of it comes not from the Carpenters Art, &c. So man is mutable, and ſubiect to fall; yet his falling no wayes ariſeth from his Creator. *Gen.* 2. 17. *and* 3. 7.

Q. *What is here to be conſidered?*

A. *Mans fearefull apoſtaſie, and happie Anaſtaſie*: his fall, and returne to God. Providence firſt governes man in his averſion from God, and this is of all; ſecondly, in his converſion againe, and this is of ſome. *Gal.* 3. 22. The Scripture concludes all vnder ſinne, that the promiſe of Chriſt might be to beleeuers. *Rom.* 11. 32. *Luk.* 1. 78. 79.

CHAPTER

CHAPTER XVII.

Of Mans Apostasie.

Question.

WHat is the *Apostasie?*

Answere.

The fall of the Creature from the government of God, or his obedience thereunto, in so much that as now he standeth, he cannot please God, but displease him continually. Gen. 3. 6. *and* 6. 5. *Isa.* 59. 2. *Gal.* 3. 10. Marke where man fell, not in his conservation, for his being and action are continued: but government, his action swarving from the line of Gods law, and it was nothing, but (as it were) the turning of the wheele the contrary way, so that now the whole man is exorbitant in his courses, and altogether opposite to his government: like *Iobs wild Asse* in the desert, or as *Amos* his Horse that will runne vpon the rockes. *Amos* 6. 12.

Q. *Of whom was this Apostasie?*

A. *Of some Angels, and of all men in the first man.* Iud: ver. 6. Gen. 3. 6. Rom. 3. 10. Ioh. 8. 44. Angels and men were governed in their first fall, God sending the one to try the other. Man was to try the Angels, whether they would at Gods command minister for his good; and they againe man, whether he would listen more to Gods law, or their rebellion.

Q. *What are the things to be observed in this Apostasie?*

A. *The transgression, and the propagation of it.* Rom. 5. 12. *By one man sinne entred into the world.* Here is the head or spring, one man, the streame or flood, sinne, the channell, entred, the sea or Ocean into which it fell, the world. *Rom.* 5. 18. 19.

Q. *What is the transgression?*

A. *The eating of the forbidden fruit of the tree of knowledge, of*

good and evill. Gen. 2. 17. which was a great offence, both in regard of God, his law, and Sacrament. He was bound to loue God aboue all; who gaue him the vſe of all trees, onely he forbids him this, even as he loued him not to eate thereof. Againe, the rule of good and evill was the whole law of mans life. And therefore here was not a partiall, but an vniverſall breach of all the branches of obedience. And laſtly, he in contempt of God, and his goodneſſe, plucked off the ſeale of the covenant, for God placed that tree with the other in the very midſt of the Garden, as a viſible ſigne and Sacrament of his obedience. Man was changeably good, and therefore as he was to haue a Sacrament, to ſeale his conſtant eſtate in goodneſſe, if he perſiſted and continued in the loue of God, which was the tree of life: ſo, on the contrary, if he ſhould leaue off to ſerue God, then ſhould he haue ſealed vnto him the aſſurance of his change from good to evill; and this was by the tree of the knowledge of good and evill. Thus it pleaſed God to deale with man, either in regard of obedience, or diſobedience. Bleſſed be God, wee haue a better tree of life, to ſeale our perfect obedience in another: and two Sacraments to put vs out of all danger of death: God ſealing our ſalvation for his owne names ſake.

Q. *What things are to be obſerved therein?*

A. Two; *The cauſes thereof, and the effects.* Gen. 2. 17. Ezek. 18. 2. Rom. 6. 23. Sinne and death are as inſeparable in the cauſe, as fire and burning; death is a neceſſary conſequent of ſuch a cauſe.

Q. *How many ſorts of cauſes be there?*

A. *Two, the one, blameable and guiltie, the other, blameleſſe and guiltleſſe.* The law and ſinne, as well as the law and obedience worke together, though in a diſtinct manner; for, of obedience the law is the principall cauſe, but of ſinne an accidentall, as working beſide his owne ſcope and maine drift, which is to ſavour nothing but life, and alſo as a contrary to ſinne; hence a ſinner ſtands in violent oppoſition to the law, and they ſtriue the more, becauſe the

one

one is readie to hinder the others act; as bankes, or flood-gates ſtaying the ſtreame, make it either burſt them downe, or elſe ſwell over them: and doe we not ſee how all ſuch as are bent vpon any villany, are more exaſperated by diſſwaſion, then if they were let alone? *Pharaoh* is better to *Iſrael*, whiles they willingly obey, then when *Moſes* and *Aaron* come to preach their deliuerance; then as a beaſt he turnes madde with baiting. And ſo all the Martyrs ſhould haue had the Heathen Emperours better tutors then tyrants, if they had not prouoked them by oppoſition of their wickednesſe. Nay, doe we not ſee how the beſt mindes, when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends vp bubbles? *Rom.* 7. 11. 12. 13.

Q. *How many be the cauſes blameable?*

A. *Two*; *The principall, and miniſteriall*: the Deuill a chiefe agent in mans apoſtaſie, abuſed the Serpent, and the woman, as his inſtruments, to ſeduce man. *Gen.* 3. 2. *Cor.* 11. 3. Satans policie was to take the ſubtill Serpent, and ſimple Woman, to defeat man of his happineſſe, as now he doth the Ieſuites, and females, to draw men to Antichriſt.

Q. *What are the principall cauſes?*

A. *The Deuill, and Man*: though *Eue* was firſt in the motion, yet was *Adam* principall in the action; for he is firſt called to the barre, to anſwere the tranſgreſſion. *Gen.* 3. 9. 1. *Tim.* 2. 13. 14. Firſt, he was the head of his wife, and therefore it was his ſinne, that he gaue her no better inſtruction. Secondly, the Couenant of life was made principally with him, and therefore it is ſaid, that when he had eaten, both their eyes were open. *Gen.* 3. 7. She did eate before her husband, and ſinned perſonally: but when he did eate with her, then they both ſaw, that they, and all their poſteritie were accurſed. Thirdly, It is probable, that *Adam* ſtood by all the time of the diſputation, and therefore his ſinne was the greater, that he rebuked not the Serpent, and reſcued his wife from all ſuch ſuggeſtions: or if he was abſent, (whereof the Text makes no mention) then

then should he shew himselfe a weaker vessell then his wife, who had all the bad Angels (in one craftie beast) to set vpon her: whereas he had onely one weake woman in his purest integritie to overthrow him. Neither could his affection then to his wife be so prepostorous, as are now of corrupt naturalists, who are blinded in loue. His loue to his wife was created pure, and therefore except his iudgement had beene first perverted, as it was in his wife, he could not so easily haue consented, of meere affection to his wife. I cannot beleeue, but that the Devils in the Serpent, did as well tempt *Adam* as *Eue*, though first they began with her, as a further meanes of inticing him. The text sayes not, that *Eue* went to seeke her husband; but that shee tooke, and gaue to her husband with her, &c. *Genesis* 3. 6.

Q. *How were the Devils the cause of it?*

A. *They were by creation good, and appointed of God to be mans keepers, yet of their owne accord, and free will they disdained and contemned their standing with God.* Iud. ver. 6. *and became proud, rebellious, and abominable lyers, and blasphemers of God, and of malice and hatred of man, became seducers and murtherers of him.* Ioh. 4. 44. It may well be disputed, whether the Angels were Apostataes in heaven, or Paradise. If I may shew my iudgement, and leaue it as a probable opinion, it is this. The third heaven is a place of puritie, and absolute felicitie, and therfore cannot for a moment, or instant of time, be the subiect of any pollution, or misery. If sinne had ever beene in heaven, the place should haue beene polluted by it. The very earth was stained with the sinne of his proper inhabitant: and so should heaven, if the proper and peculiar inhabitants had there sinned: but such was the wise providence of Almightie God, that at once he would giue a iust occasion of triall, of the Angels in their obedience, and saue heaven from all polution, which he then, and now, and ever preserues most pure for his elect, both Angels and men. The occasion was giuen in their ministration to man, not the celebration of Gods glory

glory in heauen, that they might ſee more fitting their place then the other: but ſhall wee the moſt excellent of Gods creatures, ſtoop ſo low as to become mans ſeruants, and ſubiect our ſelues to our inferiours, &c? Let vs thinke of a courſe to ſubuert his eſtate, and bring him out of grace and fauour with his creator; ſo ſhall we according to our excellencie, Lord it ouer him. So that here might very well be a conioyned Apoſtaſie in the ruine of them both. O bleſſed God, how farre is thy decree from all ſtaine of ſin, and yet how full of Mercy and Iuſtice? Thou wouldſt not try all thy Angels, ſome thou keptſt at home, whiles others fell in miniſtring abroad. And all this, that thy ſonne might be exalted, neither Angel or man euer preuailing without him. *Rev.* 12. 6. 7. They that fight vnder this head, are all ſaued; if they warre vnder their owne power they cannot but periſh. The good Angels were but lookers on till a Meſſias was promiſed, and then are they all miniſtering ſpirits for the good of their fellow heires of ſalvation. *Heb.* 1. 14. Who can ſay blacke is the eye of Gods prouidence, intending to glorifie his Iuſtice in the condemnation of ſome Angels, and ſome men, when he might haue executed all? Let vs all ſing with the ſweet Singer of *Iſrael.* Pſal. 119. 137. *Righteous art thou, O Lord, and vpright are thy iudgements.*

Q. *How was man a cauſe thereof?*

A. *By the abuſe of Gods law, and his owne free-will, being ſeduced by Satan, and induced into ſinne by the ſtrength of his temptation, ſubtiltie of his ſuggeſtion, and his owne free reception of both, voluntarily harkning thereunto, contrary to Gods commandement, when being aſſiſted thereby, he might eaſily haue reſiſted the ſame.* Gen. 3. 6. Man was made a moſt free beginner of his owne action, neither did God withdraw, or with-hold any neceſſary grace from him; he gaue him ſufficient not to ſinne, neither was he bound to giue him ſo much as he might preuent, and preuaile ouer euery violent temptation. God might haue kept Satan from him, or in the combat haue giuen him the conqueſt: but it was Gods

meaning to try him with the grace of his Creation: that now he may see the greater loue of his Creator, in putting him vnder a second *Adam*, who prevailed against Satan, and in whom all the elect shall be sure of victory. Hence learne, that since the fall, in the hardning of Reprobates, as in *Pharaoh*, God neither withdrawes grace, for he had none; nor with-holds it, for he is not bound to giue it: Christ is onely a head and fountaine of saving grace, for his elect Angels and men.

Q. *What were the instrumentall causes?*

A. *The Serpent, and the Woman.* Gen. 3. 1. The Deuill to further his temptation, vsed visible instruments, and plotted by the subtiltie of the one, and simplicitie of the other, the woefull down-fall of *Adam*, and all his posteritie. All the Legions of the reprobate Devils entred into one beast, to conferre with the woman, and by the *Paitho* and *Suada* of that viperous tongue, crept into the bosome of *Eue*, as it were, by all the topicke places in Logicke, figures of Rethoricke, and other engines of guile & deceit, till they had brought her into a fooles Paradise, with the losse of the earthly, and hazzard of the heauenly.

Q. *What is the vnblameable cause?*

A. *The commandement of God, for had there beene no law there had beene no transgression.* Rom. 7. 7. Gal. 3. 22. And here comes in the act of Gods providence in the apostasie of Angels and men. A law is giuen, by which God will haue them both ruled, but of this they make no account; for it is the very first thing they begin to contest withall, and at length by plaine denial oppose it. The law was giuen to moue man to his dutie, even as that Spirit in *Ezekiel* moued the wheeles. *Ezek.* 1. 21. The law was spirituall. *Rom.* 7. 14. And placed in the very heart of man, and was of a diuine nature, to haue drawne man to good; but the spirit of Satan enters to grapple with the law, and turne the wheele of the minde in a cleane contrary course to Gods will: the law resists, but man forsakes his mouer, and is

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turned of Satan the bie way; and for the good law of God *becomes the sauour of death vnto death.* 2. Cor. 2. 16. And that by an oppolite motion to his owne nature. The tree was a seale, both of good and euill, and the fruit tasted could leaue a tang of death behinde it. The law was as able to guide to death, as life; to life by his free motion, to death by his opposition. He that runnes against a wall, or a tree, is throwne backe againe by violence, and bruised in peeces by his owne fall and folly: or by this comparison may you see the worke of the law, by casting Angels and men into hell. An earthen pitcher is dashed by a foolish and furious hand against an hard stone wall: that the wall breaketh it, is not the fault of the wall, but rather a commendation; all the euill is in the hastie hand that rashly hurles it against so apparent a death and danger: so wilfull and wilelesse man by the suggestion of Satan in the serpent and woman, takes himselfe, and of his owne free accord flings, or rather flies in the very face of the law, and by it is miserably stricken in peeces. Doe we not now see how the law makes him shiver and shake, even as a vanquished enemie vnder the hands of his Conquerour, and how he seeks to ease himselfe of such a governour? He might as well haue knocked his head against the stone-walles, as his wits to frustrate the power of the law within him. A silly shift to stop a little torrent with sodds and turfs, will it not breake over with roaring? A foolish fancy to stanch bleeding, by stopping our nosthrils, will it not breake out at the mouth, or runne downe the throat into the stomacke? A man may with many piles of greene wood smoother and suffocate the fire for a season, but when the moysture is mastered, the fury of the burning will be more fearefull, and the flames and flashes, more dreadfull to behold. Alas, alas, how doth euery sinner pile vp the fagots of his future fire, and worme the worme in his owne bosome, that shall gnaw for ever? Conscience shall reade him a lecture euery day, because he would not heare the lecture of the law for his eternall good. *Rom.* 7. 10. 11. 12.

Q. *What followes from hence?*

A. *That as the law was the cause of sinne by accident, so was God, and no otherwise.* Here was no omnipotencie to constraine man to fulfill the will of his creator; here was a law to restraine him from sinne, and distresse him in committing it, yea, and thrust him head-long into all out-rage, being once opposed by man. Let men rot in their sinnes, and they will die quietly: but stirre them by the liuely word, and sinne will reuiue. *Rom.* 7. 9. and either kill worse by impenitencie, or be more happily killed by repentance. Mud in a glasse, when it is shaken, runnes all ouer that which before seemed pure and crystall. The poyson of the snake, whiles he is benummed with cold beareth no danger, but warme him, and he will hisse and sting. The Sea in calme weather is as still and quiet as any river; but let the windes once blow and bluster, and you shall see nothing but raging, storming, and foaming out mire and dirt. *Hos.* 7. 1. *When I would haue healed Israel; namely by admonitions* and rebukes of the word, *then the iniquitie of Ephraim was discouered, &c.* The law had an intent to saue man; but man would not hearken thereunto, so that his perdition was of himselfe.

Q. *What secondly may be learned?*

A. *That God was no bare permitting, or forsaking cause, but a working cause, euen in the fall of man.* Gen. 3. 1. It is Satans first on-set, *hath God said ye shall not eate, &c.* Like an earewig did he wriggle in by sophisticating the holy law of God; for he knew well enough he could not get in except he did driue that out, which was not done, but by a mightie wrestling, and wreathing on both sides. And Gods worke was first to hold out Satan, then in contempt to thrust man vpon his aduersary, when he left him to cleaue vnto a lyer. *1. Sam.* 2. 30. *They that despise me shall be lightly esteemed.* God in an holy indignation might well reiect them that had so shamefully reiected him; and (as it were) euen push man vpon the pikes of his owne punishment. It was no ioy to God, to see his beloued creature, so vilely

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to cast away himselfe; and yet God intended, & wrought it without all blame, not as an author, or fautour of mans sinne, but as a judge, casting him in his owne act, and taking revenge vpon him for his sinne.

Q. *What will follow in the third place?*

A. *How God wrought in mans fall, yea, and from all eternitie, for Gods act began before mans.* And this is safely to be done by our anatomie, or resolution of Gods composition in this worke. First, God did it by his law, and speciall government of man. Secondly, as he did it, so had he power to doe it, and such a power, as neither Devils nor men are able to resist. Man might resist the law. *Math.* 23. 37. but not the power, by which the law worketh; for man, not the law, shall suffer for the irruption, and breach of it. The law will be sure, one way, or another, to make his part good, with the most matterlesse monsters. Thirdly, as God did it, and could doe it, so he decreed it to be done, and omnipotencie and efficiencie, are but two executours, no composors of Gods decree, and therefore it shall stand infallible in the greatest contingencie. It was possible for man to fall, or not to fall, and his act was contingent, so true that it might haue beene false, yet the decree was as certaine before as after the event, seeing all things are present to God, when they are absent to vs. Fourthly, as he decreed it, so it was done by counsell. *Ephe.* 1. 11. both in the scope, and plot. God had an end in mans fall, neither was it otherwise executed then himselfe had plotted it. The Devils, and our first parents, together with the Serpent, time, and place, could never haue so met together, except God had set it downe, so will I haue it acted, even to euery circumstance. Fiftly, It seemed good to his wisedome so to haue it done, and no otherwise. *Pharaoh* deales wisely by sinning. *Exod.* 1. 10. but God is wise in decreeing how *Pharaoh* shall sinne. Sixtly, that which is done by the wisedome of God, is good and iust. Hence sinne, opposite to all good; and the enemie of iustice, was both good & iust, nor in it selfe, but as God decreed it to be a meanes

of his glory, which it is not by his owne nature, for God is dishonoured by it: but by accident, as God *can bring light out of darkenesse, good out of evill, and life out of death.* Therefore as God did it, it was no sinne, euery cause is to be examined by his manner of working. Man sinnes by counsell, and God by counsell orders it so to be done, and in doing workes as much as he willed. Lastly, as it was good and iust, so God willed it, but as simply evill, he willed it not, but did hate the being of it. *Psal.* 5.4. Will is the highest step we must stand vpon, and thus may we goe downeward, by the same staires we came vp. God did will nothing but that which was good and iust, and so it seemed good to his wisedome, by counsell to decree it, and by his power to effect it.

CHAPTER XVIII.

The effects of the first Sinne.

Question.

WHat are the effects of *Adams* transgression?

Answere.

Blame, and then guilt and punishment. Man was b... worthy, for eating against the expresse commandeme... of his God, then was he made guiltie of all the debt and danger that the law contained, and by punishment to suffer, or satisfie whatsoeuer the law could challenge at our hands. *Rom.* 5. 12. *One man sinnes,* there is the blame, *by it entrance is giuen to death,* there is our guilt, that we haue so intangled our selues in the snares of sinne and death, and it *runnes ouer all,* there is the punishment.

Q. *What is blame?*

A. *Gods iust censure of sinne.* Gen. 1. 14. *Because thou hast done this, thou and all thine are accursed.* The blame is laid vpon our selues, and it was a peece of *Adams* wretchednesse

nesse to cast it vpon his good God. *Gen.* 3.12. Wee haue brought vpon our selues the scorne and scourge of all our sinnes.

Q. *What is the guilt?*

A. *Whereby they are tyed to vndergoe the punishment.* Gen. 2. 17. *In the day thou eatest thereof, thou shalt die the death.* Blame respecteth vice, as prayse vertue; and guilt iustice, as libertie mercie. By the first, sinne is evill, and naught, by the second, a debt. Wee properly owe nothing to God but loue and dutie: yet by forfaiture for non payment of the principall, we runne into further arrerages with God; and so are bound to a double discharge: first, of the principall, secondly, of the forfaiture. It is a strange opinion to thinke, if wee satisfie for the forfaiture, wee are freed om the principall. The law is still in force, and except st pay both for vs, we shall never come by a full dis. He suffered to satisfie the forfaiture, and obeyed or the principall. Our debts are now growne in- nd onely he that is infinite can discharge them. ght of our selues haue payed the principal: but now nk-rupts, we haue for ever dis inabled our selues, e not able to pay a penie in the pound, for our re- God hath a bill, a bond, or a booke, wherein all our ts stand to be seene, and must remaine vncancelled, nd vncrost, till all be payed. O good God, draw the red lines of thy Christs-Crosse, yea, and the white lines too of his most holy life, ouer the blacke lines, yea, the best lines of thine owne debt booke. Thou seest better then our owne consciences, euery peccant act of ours, in thought, word, or deed, oh let all our billes, and Items in thy booke be cleared, crossed, and cancelled, by the precious bloud of thine owne sonne, and our Saviour and suretie. He alone is able to expunge, cover, nullifie, abolish, & wholly to take away the guilt of our defilement, and the gall of our punishment. In him wee know that thou our Creator wilt pardon all our sinnes, & debts, bearing action against vs, or obliging vs to any penaltie. Yet not euery hypocrite,

ning vpon sinners, and he is hardly prouoked. *Num.* 14. 18. *Psal.* 86. 13. *and* 103. 8. *and* 145. 8. *Ioel* 2. 13. *Nah.* 1. 3. *Ion.* 4. 2. *Rom.* 2. 4. *and* 3. 25. *and* 9. 22. 1 *Pet.* 3. 20. 2 *Pet.* 3. 15. These places say not that God is without anger, or wrath, but that he is not easily, quickly, or rashly mooued thereunto.

Q. *What is his patience?*

A. *Whereby he beares the reproches of sinners, and deferres their punishments*: he doth not presently step forth, as a mightie enemy to be reuenged of such as prouoke him. *Psal.* 50. 21. God is silent when he is patient. *Act.* 17. 30. and dissembles the time, when hee forgets not the sinne. *Rom.* 3. 25. A forbearance, till the appearance of iustice. *Rom.* 9. 22. Lenitie to prevent all extremitie of iust anger.

Q. *What is his long sufferance?*

A. *Whereby in bearing he expecteth a long time for* [repen]*tance.* Isa. 55. 7. & 65. 2. Lam. 3. 22. Eccl. 8. 11. Ioel 2. 13. 2 Pet. 3. 9. 15. God doth waite, and put out [his hand] for to receiue sinners: yet let vs beware, for he [is not] alwayes giue pardon to repenters, will not [giue] pentance to the sinner, *at what time soeuer a sinner shall find mercy*; but if once the long sufferance o[f] ouer, wee cry too late. Ere vengeance begin, rep[ent] is seasonable; but if iudgement be once gone out, [there] no hope of pardon. While the Gospell sollicites vs, doores of the Arke are open; if wee neglect the time o[f] grace, in vaine shall we seeke it with teares; God holds it no mercy to pittie the obstinate. He gaue an hundreth and twentie yeares respite of repenting before the deluge, and if the old world had not beene wilfull, it should neuer haue beene so wasted with waues and waters. How loath is he to strike, that threats so long? Surely, he that giues so long warnings, desires to be preuented. Swine foreseeing a storme, runne home crying for shelter. Lyons, Tygres, and Beares, by an instinct from God, came to seeke the Arke: onely men refuse to be saued; thus reason once debauched, is worse then brutishnesse. 1 *Pet.* 3. 20.

Q. *What*

Q. *What is Gods bountifulnesse?*

A. *Whereby he being rich in mercie powreth forth his good gifts vpon his sinfull creatures, notwithstanding they offend him.* Math. 5. 45. *Adam* after he was fallen, had diverse houres to bethinke himselfe of his misery, for God came late vnto him. *Gen.* 3. 8. God gaue him life, and time to repent, yet he sought not for grace, till God came to call vpon him. It may probably be coniectured, that *Eue* was created in the after-noone of the fixt day, all the fore-noone being employed, in the creation of the beasts, and man himselfe, the placing of him in Paradise, the bringing of the creatures vnto him as their Lord, the appellation of them, and the not finding of a companion for *Adam* amongst them all. *Adam* therefore hauing beene thus busied, as was *Adam*. Gen. 15. 10. 11. 12. even at the height of the [illegible], as he at the fall, fell into a dead and deepe sleepe, [illegible]r his awaking had the woman brought vnto him, [illegible]: was giuen vnto him for his wife. And it was the [illegible] the day when God came againe to them both, [illegible]he Hebrewes interpret of the even-tide, and the [illegible], version followes it, and S. *Ambrose* giues the rea[illegible]r that man came late to his repentance, God as be[illegible], so now trying him, whether he would come to a sight [illegible] his sinne, which he should before haue prevented. It is also probable, that when God had ended his workes, and left man some preparation for the Sabboth, he sent his Angels to be their companions, and to trie them both together in the sanctification of his name, for all his workes and benefits now bestowed vpon them. They being met together, are so farre from hollowing the name of God, that presently they fall to the prophanation of it, and before the day of confirmation was come, had lost all; yea, and were so destitute of all vnderstanding, as they had not so much grace left them, as to call to God for mercie. O the bountie of our Creator, that would come himselfe, after he had waited a time, and call them all to an account, and

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WHat are the effects of *Adams* transgression?

Answere.

Blame, and then guilt and punishment. Man was blameworthy, for eating against the expresse commandement of his God, then was he made guiltie of all the debt and danger that the law contained, and by punishment to suffer, or satisfie whatsoeuer the law could challenge at our hands. *Rom.* 5. 12. *One man sinnes*, there is the blame, *by it entrance is giuen to death*, there is our guilt, that we haue so intangled our selues in the snares of sinne and death, and it *runnes ouer all*, there is the punishment.

Q. *What is blame?*

A. *Gods iust censure of sinne.* Gen. 1. 14. *Because thou hast done this, thou and all thine are accursed.* The blame is laid vpon our selues, and it was a peece of *Adams* wretchednesse

neſſe to caſt it vpon his good God. *Gen.* 3.12. Wee haue brought vpon our ſelues the ſcorne and ſcourge of all our ſinnes.

Q. *What is the guilt?*

A. *Whereby they are tyed to vndergoe the puniſhment.* Gen. 2. 17. *In the day thou eateſt thereof, thou ſhalt die the death.* Blame reſpecteth vice, as prayſe Vertue; and guilt iuſtice, as libertie mercie. By the firſt, ſinne is evill, and naught, by the ſecond, a debt. Wee properly owe nothing to God but loue and dutie: yet by forfaiture for non-payment of the principall, we runne into further arrerages with God; and ſo are bound to a double diſcharge: firſt, of the principall, ſecondly, of the forfaiture. It is a ſtrange opinion to thinke, if wee ſatisfie for the forfaiture, wee are freed from the principall. The law is ſtill in force, and except Chriſt pay both for vs, we ſhall never come by a full diſcharge. He ſuffered to ſatisfie the forfaiture, and obeyed to pay for the principall. Our debts are now growne infinite, and onely he that is infinite can diſcharge them. We might of our ſelues haue payed the principal: but now like Bank-rupts, we haue for ever diſ mabled our ſelues, and are not able to pay a penie in the pound, for our releaſe. God hath a bill, a bond, or a booke, wherein all our debts ſtand to be ſeene, and muſt remaine vncancelled, and vncroſt, till all be payed. O good God, draw the red lines of thy Chriſts-Croſſe, yea, and the white lines too of his moſt holy life, ouer the blacke lines, yea, the beſt lines of thine owne debt booke. Thou ſeeſt better then our owne conſciences, euery peccant act of ours, in thought, word, or deed, oh let all our billes, and Items in thy booke be cleared, croſſed, and cancelled, by the precious bloud of thine owne ſonne, and our Saviour and ſuretie. He alone is able to expunge, cover, nullifie, aboliſh, & wholly to take away the guilt of our defilement, and the gall of our puniſhment. In him wee know that thou our Creator wilt pardon all our ſinnes, & debts, bearing action againſt vs, or obliging vs to any penaltie. Yet not euery hypocrite,

crite, or profligate professor that liues as he list, must looke for this loue. Faith is no Pandar to sinne, it will make vs both see the vlcer, and the washing of it. Neither will it leaue vpon vs the slander of *Solsidians*, but will tell the cleansed, that he is to *goe away and sinne no more*. It will never bid him drinke, and take Tobacco; sinne, and beleeue; get a pardon of the old, and a licence for the new. It will teach him to turne over a new leafe, and learne a better lesson. First, to see his owne misery; secondly, the mercy of God; thirdly, how both will restraine him from all licentious libertie.

Q. *What then is the punishment?*

A. *The iust anger of God vpon all that sinne.* Rom. 2. 5. 8. 9. Heb. 10. 31. with Chap. 11. 29. Isa. 33. 14.

Q. *What Attributes doe here put forth themselues?*

A. *His holinesse, and that both in his Iustice and Mercie.* Rom. 2. 4. 5. It shall well appeare, that God will not winke at sinne, or giue vnto it the least allowance. 1. *King.* 20. 42. *Ahabs* life is to goe for *Benadabs*; this is but a shadow of Gods holinesse. If men must wash away bloud with bloud; then assuredly, God will wash his hands in innocencie, and by punishing of sinne, free himselfe from the staine of it.

Q. *What is Gods holinesse?*

A. *Whereby being pure from sinne in himselfe, he cannot away with it in his creatures.* Psal. 5. 4. Isa. 6. 3.

Q. *What is his Iustice?*

A. *Whereby being most iust in himselfe, he cannot but execute iustice, as in well doing to them that doe well: so in afflicting punishment on them that doe evill. As prayse and price to the one, so all woe and want to the other.* Rom. 2. 6. 7. 8. 9. 10. Exod. 20. 5. 6. The iustice of God, as it seemes to burne more remissely against sinne, is called *anger*, as more sharply, *wrath*; furthermore, as it sentenceth, *iudgement*, and as it executeth the same, *revenge*. This holinesse and justice were in God from all eternitie, yet till now no matter of manifesting them. They inquire after iniquitie, and take

hold

hold of ſinne, and burne againſt it: yet with wonderfull moderation; firſt, God ſeemes but to be angry, and (as it were) chids with the ſinner: then he growes into iuſt rage and ſtrikes the ſinner. *Rev.* 3.19. After rebuke, followes correction, and whom words will not reclaime, wounds muſt weary, and if gentler chaſtiſements will not worke, then by ſeveritie and extremitie, he breakes in peeces the ſinner. He can chaſtiſe them with *Scorpions*, that will not be moued with *whips*. 1. Kin. 12. 11.

Q. *What is his mercie?*

A. *Whereby he vſeth compaſſion alſo towards his creatures offending*. Gen. 6. 3. and 8. 21. Pſal. 78. 38, 39. Mercie is more common then grace, for he pitties all, though he but receiue ſome againe into favour. He feeds the filthy as well as the faithfull with his hid treaſures; and makes his ſunne to ſhine, and his raine to fall vpon the iuſt and vniuſt. He vouchſafeth them (ill deſerving) common mercies, that they might ſeeke to him for more ſpeciall graces. Thus mercie is offered before the ſentence be executed, & then iuſtice, which was all this time burning, flames out vpon ſinners that would not come at his call.

Q. *How manifold is this mercie?*

A. *His clemencie and bountie*: God is both gentle and kind to all ſinners, mild in mercie, and bountifull in his benefits. *Rom.* 2. 9. 2 *Chron.* 36. 15. *Iſa.* 55. 7. 8. 9.

Q. *What is his gentleneſſe, or clemencie?*

A. *Whereby in iuſtice he remembreth mercie, kindly inviting ſinners to repentance*. Ezek. 18. 23. and 33. 11. Pſal. 103. 8. 9. *The Lord will heare the cry of the poore, becauſe he is gracious, or kind*. Exod. 22. 27.

Q. *Wherein doth it appeare?*

A. *In his patience, and long ſufferance*. He beares the reproches of ſinners, and a while ſtayes and waites for their repentance. *Erech appajim* in Hebrew is one that hath a long noſe; and it is frequently giuen to God, for his patience and longanimitie. The noſe is the ſeat of anger, and a long one is not eaſily contracted. God is ſlow in frow-

ning vpon sinners, and he is hardly prouoked. *Num.* 14. 18. *Psal.* 86. 15. *and* 103. 8. *and* 145. 8. *Ioel* 2. 13. *Nah.* 1. 3. *Ion.* 4. 2. *Rom.* 2. 4. *and* 3. 25. *and* 9. 22. 1 *Pet.* 3. 20. 2 *Pet.* 3. 15. These places say not that God is without anger, or wrath, but that he is not easily, quickly, or rashly mooued thereunto.

Q. *What is his patience?*

A. *Whereby he beares the reproches of sinners, and deferres their punishments*: he doth not presently step forth, as a mightie enemy to be reuenged of such as prouoke him. *Psal.* 50. 21. God is silent when he is patient. *Act.* 17. 30. and dissembles the time, when hee forgets not the sinne. *Rom.* 3. 25. A forbearance, till the appearance of iustice. *Rom.* 9. 22. Lenitie to prevent all extremitie of iust anger.

Q. *What is his long sufferance?*

A. *Whereby in bearing he expectuth a long time for repentance.* Isa. 55. 7. & 65. 2. Lam. 3. 22. Eccl. 8. 11. Ioel 2. 12. 13. 2 Pet. 3. 9. 15. God doth waite, and put out the hand for to receiue sinners: yet let vs beware, for he that doth alwayes giue pardon to repenters, will not euer giue repentance to the sinner, *at what time soeuer a sinner repents, he shall find mercy*; but if once the long sufferance of God be over, wee cry too late. Ere vengeance begin, repentance is seasonable; but if iudgement be once gone out, there is no hope of pardon. While the Gospell sollicites vs, the doores of the Arke are open; if wee neglect the time of grace, in vaine shall we seeke it with teares; God holds it no mercy to pittie the obstinate. He gaue an hundreth and twentie yeares respite of repenting before the deluge, and if the old world had not beene wilfull, it should never haue beene so wasted with waues and waters. How loath is he to strike, that threats so long? Surely, he that giues so long warnings, desires to be prevented. Swine foreseeing a storme, runne home crying for shelter. Lyons, Tygres, and Beares, by an instinct from God, came to seeke the Arke: onely men refuse to be saued; thus reason once debauched, is worse then brutishnesse. 2 Pet. 2. 20.

Q. *What*

Q. *What is Gods bountifulnesse?*

A. *Whereby he being rich in mercie powreth forth his good gifts vpon his sinfull creatures, notwithstanding they offend him.* Math. 5. 45. *Adam* after he was fallen, had diverse houres to bethinke himselfe of his misery, for God came late vnto him. *Gen.* 3. 8. God gaue him life, and time to repent, yet he sought not for grace, till God came to call vpon him. It may probably be coniectured, that *Eue* was created in the after-noone of the sixt day, all the fore-noone being employed, in the creation of the beasts, and man himselfe, the placing of him in Paradise, the bringing of the creatures vnto him as their Lord, the appellation of them, and the not finding of a companion for *Adam* amongst them all. *Adam* therefore hauing beene thus busied, as was *Abraham*, Gen. 15. 10. 11. 12. euen at the height of the Sunne, as he at the fall, fell into a dead and deepe sleepe, and after his awaking had the woman brought vnto him, and shee was giuen vnto him for his wife. And it was the coole of the day when God came againe to them both, which the Hebrewes interpret of the euen-tide, and the Greeke version followes it, and S. *Ambrose* giues the reason, for that man came late to his repentance, God as before, so now trying him, whether he would come to a sight of his sinne, which he should before haue prevented. It is also probable, that when God had ended his workes, and left man some preparation for the Sabboth, he sent his Angels to be their companions, and to trie them both together in the sanctification of his name, for all his workes and benefits now bestowed vpon them. They being met together, are so farre from hollowing the name of God, that presently they fall to the prophanation of it, and before the day of confirmation was come, had lost all; yea, and were so destitute of all vnderstanding, as they had not so much grace left them, as to call to God for mercie. O the bountie of our Creator, that would come himselfe, after he had waited a time, and call them all to an account, and

enter with man into a further covenant of grace and mercie, &c.

Q. *Vpon whom was the punishment inflicted?*

A. *Vpon the Devils the authors, with their instruments, and Adam.* Gen. 3. 14. 15. 16. 17. The examination begins where the sinne ended, & the punishment is first inflicted where it began. God did analyse and anatomise the sinne backward wayes, and so finds out the principall agent, and beginnes with him. God could first haue begun with Satan: but he shewes vs the way of the invention of euery crime, and craft, yea, and of euery worke done: and that is to ascend vpward from the lowest and last agent, or his act. By man he found out the woman, and by the woman, the Serpent; and there he begins to curse, and punish. And vnder the Serpent are the Devils punished. The Serpent was cursed aboue all Cattell, and the Devill aboue all creatures. God put enmitie betweene the Serpent, and the Woman, and it is the greatest; for, as a woman is more afraid of a Serpent then a man, so is a Serpent more afraid of a woman then a man: Physosophers say, from the breath, or sent of a woman, which is poysonous to a Serpent: but Divines say, it ariseth from this auncient enmitie, which is greater, then with any other creature. So the Devils, which were so familiar with a woman at the first, shall by a woman receiue the greatest overthrow. And we see the woman is more afraid of a Devill then a man; and the Devill is more afraid of a devout and godly woman, then a man; who recompence their sin, with louing most, and over-goe men in holy affections. And here I cannot but wonder, that women being nought, are most familiar with the Devill, as we see by Witches, yea, and often vnder the shape of a Serpent, or Worme: but this stayes me, that though the Antipathie be great, yet in sinnes they come neerest together, as in obstinacie and wilfull pertinacy of opinion.

Q. *What is the punishment inflicted vpon the Devils?*

A. We are to learne it from their Instrument; *Moses* elegantly

elegantly contriuing them vnder one head. Firſt, then we haue the *confuſion*, or cruſhing of their heads, that is, the *fruſtration* of all their counſels and devices, they being able no more to plot any thing againſt God, or his Church. Hitherto they prevailed in ruinating man-kind: but they ſhall from hence-forth want braines to bring to paſſe ſuch another worke, againſt any of Gods darlings. The beating out of their braines, and bruiſing in peeces of all their policies, ſhall be by the ſeed of a woman, that is, by Chriſt, and that by the heele, to wit, the humiliation of him in our fleſh, and vpon the croſſe. In which he ſhall ſo eagerly purſue the Devils, and ſtrike ſo mightily at their heads, that in breaking of them he ſhall bruiſe himſelfe. He ſhall tread ſo hard vpon the enemy, as if his very heele ſhould ake with it. *Shuph*, the originall word, as it were, by an *onomatopeia*, or fained found, ſignifies the ſhuffling of feete together, and it is giuen both to Chriſt and the Devill, who ſhould (as it were) wreſtle together, and that Chriſt ſhould over-throw his enemy, and cruſh him in peeces, eſpecially his head, the ſeat of wit and will, which by a Metonymie of the cauſe for the effect, ſignifies Satans devices, &c. and his heele, a metaphor from the loweſt part in man, to ſignifie, the debaſement and humiliation of Chriſt, wherein he ſhould ſuffer, the Devill being a principall agent of all his ſorrowes: but Satan ſhould rue his intermedling, when he ſhould feele the knocke giuen by Chriſt, yea, and grieue that he had ever ſo much to doe with a woman, whoſe enmitie he ſhould now find as bitter, as ever he felt ſweetnes in her friendſhip. *Eue* thought ſhee was the woman, when ſhee brought forth *Cain*, as if ſhe had now poſſeſſed a man of *Iehovah*, to doe all this; but by the name of her next ſon *Abel*, ſhe ſaw the vanitie of her owne opinion; yet *Adam* after he had receiued the promiſe, rightly called her *Eue*, not onely becauſe wee ſhould be the mother of all the liuing, but that in her might remaine a memoriall, that a woman ſhould come to be an inſtrument of life, &c. *Gen.* 3. 14. 15. Furthermore, here is all our comfort, that Satan is

ſtinted to the heele of the true Chriſtian ſeed, and therefore ſhall never breake their heads by Apoſtaſie, though he may bruiſe their heeles by manifold ſlips and ſlidings. *Iob.* 16. 33. *Rom.* 16. 20. Other puniſhments, as conſequents of this, are to be gathered, though no more bee expreſſed. Obſerue then, in the ſecond place, the *obduration*, and hardning of them in their ſinnes, that they cannot repent, and finde mercie. And the reaſon is, becauſe they were beginners of this ſinne, neither compelled, nor leduced; for, firſt their vnderſtandings were cleare, they knew the truth, & that diſtinctly; ſecondly, their wills were good by creation, and they had power to haue obeyed GODS command: but againſt all this goodneſſe of God they oppoſe themſelues, and deuiſe which way they may croſſe God, and ſo ſinne againſt the holy Ghoſt. The *Phariſees* knew Chriſt to be of God, and were conuinced in conſcience of the truth he taught, yet ſought they by all meanes to diſgrace him, and ſo ſinned like the Deuils. Conſcience in both, may ſome-times checke them; yet as an vnruly dogge, that ſeeth the cudgell, and would be gone, flyes in the face of his maſter, if he ſee no wayes to eſcape; ſo they may tremble. *Iam.* 2. 19. and yet triumph in their wickednesſe; for they cannot repent, they rather laugh at their ſinne, and dance in their wicked courſes, then are any wayes moued, to cry for mercy; and ſo *ipſo facto* are depriued of all hope of happineſſe. Againe, they are not able to ſatisfie, neither can Chriſt doe it for them, for they are not multiplied by generation, and ſo Chriſt cannot take vpon him their nature. As for the good Angels, Chriſt hath merited for them collaterally, that is, they in him by their owne free will, haue *choſen the good part, that ſhall neuer bee taken from them.* Thirdly, they are baniſhed from heaven, into the elements, and reſerued, or confined in them vnto the day of iudgement, and hell fire. 2 *Pet.* 2. 4. Iud: ver. 5. Wee may ſee the fiery Deuils in *Iob*, at Gods permiſſion abuſing that element, *Iob* 1. 16. Alſo an ayery ſpirit in raiſing the windes. *Iob* 1. 19. Earthy Deuils, poſſeſſing men,

Math.

Math. 8. 28. Watery Devils, carrying vncleane Swine with them into the Sea. *ver.* 32. And as good Angels carry the soules of holy men into heaven; so doe Devils carry the soules of vncleane and vngodly wretches into hell, which must be into some of those places that they possesse; now they are called the Princes of the ayre, because by the fire and ayre they doe the greatest mischiefe, and there may they torment the soules of men. Euery sinfull creature is stubble, and so is not able to stand in the presence of God, which is a consuming fire: It is for Christ and Christians, that Devils and wicked men feele not the full extent of Gods wrath. God will haue them to exercise the graces and vertues of his servants: and so by accident they are preserved, and reserved to the generall assize, and fire of hell; Christ shall come in fire, and that fire shall be the melting of the elements, which shall be confounded as in one masse. The ayre is oyly, and the earth is full of combustible matter, as coales, and brimstone. Many pits are full of slime; and as the Countrey where *Sodome* and *Gomorrah* stood, was very bituminous, clammie clay, and glewish ground, with store of slime pits, and so very fit for the exhaling of that matter, which was afterwards rained downe vpon them: so the place that God is now a preparing for the damned, may very well be in the confusion of all the elements together, where fire shall fearefully seize vpon all things, and God even prepare all as matter, or fuell for his rage. I heare not that the fire shall be quenched againe in which Christ shall come. And the fire of hell is vnquenchable; and may even in this become vtter darknesse, because the Starres shall fall, and melt away, and the powers of heaven shall be shaken, and (as it were) driuen to the earth, and therefore the subiect of light being destroyed, vpon the earth, and within the earth may be this horrible darknesse, and woefull fire. *Ier.* 17. 13. Some shall haue their names written in the earth, and be as the Parables of the dust as others in heaven, opposite shall be the places of the elect and damned, and (as it were) a gulfe betwixt them.

Luk.

Luk. 16. 26. The reprobate ſhall then be more narrowly confined, and more fearefully tormented. To conclude, learne further by this puniſhment of the Devils, that their firſt ſinne was in tempting of man: for we ſee that the puniſhment of them, is onely inflicted for this their rebellion, and their continuing in it: yea, marke further, how God hath puniſhed the rebells in their enuie, they enuied mans eſtate by creation, and ſcorned to ſerue him; they ſhall now ſee him advanced into their roomes, and themſelues impriſoned vpon that miſerable earth, which they converted from a Paradiſe into a priſon, from a delicate palace into a moſt damnable dungeon. Thus whiles enuie feeds on others evils, and hath no diſeaſe but his neighbours well fare, it hath all thoſe favours fall beſide it ſelfe, which it grudged to ſee in others. It is nothing but a pale & leane carcaſe, quickned with a *Fiend*; & it keepes the worſt diet, for it conſumes it ſelfe, and delights in pining. A thorne hedge covered with nettles, that cannot be dealt withall, either tenderly, or roughly. What peeviſh interpreters of good things were the Devils, that had rather ſtep into hell, then ſtoop a little to their Creator, in ſeruing of an inferior creature, which now they ſee more honoured then ever before.

Q. *What puniſhment was inflicted on the Inſtruments, and firſt vpon the Serpent?*

A. *A curſe aboue all the beaſts of the field, enmitie betweene him and the woman, and a ſenſible feeling of paine in his going vpon his belly, and eating of duſt.* Gen. 3. 14. 15. All things were for man and his comfort, therefore it was an odious thing to be his over-thrower, & God layes a reaſonable puniſhment, on the vnreaſonable Inſtrument. Theſe wormes were worthy creatures of God, but now moſt wretched, and aſhamed to appeare abroad, and therefore liue in the earth, and are ſeldome to be ſeene. Their skins paine them if they liue long, and alwayes it is painefull vnto them to crawle, or creepe, becauſe the belly is their ſofteſt part, and oppreſſed with the guts and body lying vpon it. In winter

ter they stirre not, being almost dead with cold. Their meat is the earth, a grieuous diet, and the greatest enemie to life, consisting of heat and moysture. Wee may see by the wormes that feed on the earth, how in dry weather they are withered and pined to nothing, and what adoe they haue to thrust out their earthy food in a raynie morning. Lastly, this beast was cursed in this, that now woman should take heed how she came neere him, and he likewise stricken with a feare of her, &c.

Q. *What was inflicted vpon the woman?*

A. *Besides that which she hath common with man, her inforced subiection to her husband, and her manifold griefe in conception, bearing and bringing forth.* Gen. 3. 16. She should not now be so bold with her husband, her limites were to be shortned, and her yoke made more grieuous. Shee was an instrument of his hurt, and is now to feele it, by her liuing with him, conceiuing by him, bearing and bringing forth of his of-spring. The blessing of God before was great, and should haue taken away all paine, which now is iustly inflicted for her disobedience. The paine of the belly is to both instruments a *memorandum* of medling with forbidden fruit.

Q. *What is inflicted vpon Adam, and consequently vpon all his posteritie?*

A. *Sinne and death.* One sinne begets another; and the second is an effect of the former, both properly and accidentally; properly as a branch of so bitter a root: accidentally, as inflicted by diuine Iustice. One and the selfe same effect may haue diuerse causes: as for example, *Iob* 1. 21. with 15. vers. &c. *Satan, Sabeans, Chaldeans,* &c. as well as God afflict *Iob.* Act 2. 23. wicked hands, as well as Gods crucified Christ. *Exod.* 7. 13. 14. 22. *and* 8. 15. 32. *and* 9. 7. 12. 14. 34. 35. *and* 10. 20. 27. &c. *Pharaoh* and God both harden, the one in punishing, the other in sinning: & God wills to punish one sinne with another: the sinne he wills by accident, the punishment by counsell. It enters not into the minde of God to commit sinne. *Ier.* 32. 35. and yet it

is his minde to punish the abominable with their owne abominations. They that are ambitious of their owne destructions, never want the plagues of God to seize vpon them. He that setteth and selleth himselfe to sinne, shall find God as readie to offend him with Iustice, as he can be to offend God with iniustie. As man sowes, so shall he reape, and if there be a brewing of death, tunn'd vp in vessels of sinne, it is good reason that the sinner should drinke it.

CHAPTER XIX.

Of originall and actuall Sinne.

Question.

WHat *sinnes are inflicted?*

Answere.

Both originall, and actuall. Adams transgression turned the Chariot of the soule cleane out of the tract of good, so that now it is impossible he should ever get into his way againe. Small sinnes are like to slips, and slidings, whereby men fall and hurt themselues, but great sinnes are like downe-falls, which wound, lame, dis-ioynt, or breake some member, &c. Mans first sinne was a miserable downe-fall, for it did wound and wast the whole man, and made him euery way vnable to stirre hand or foot, to please God. *Gal.* 6. 1. *Catartizein*, is to set a ioynt, and man is restored againe when God of his goodnesse doth bring euery faculty of soule, and member of the body into his due course. See how the first sinne put all out of ioynt, and displaced the whole image of God. First, man neglected his ordinary *calling*, when carelesly he suffered the Serpent to enter. Secondly, he abused his *eare*, standing betwixt God and the Devill, when he left God and listned vnto his enemy. Euer since which time he hath beene dull of hearing Gods word.

They

They are not made more deafe of hearing, that dwell by the fall of *Nilus*, then *Adam*, and all his posteritie, of harkning what God sayes. Thirdly, his *eye* wandered, when he saw that to be desired, which was so plainely forbidden. Fourthly, his *feeling* was perverted, touching where it was sure to be tainted. Fiftly, he *tasted* with delight, that which he should haue spit out, as bitter, and poysonfull. Sixtly, his *smelling*, which is set over the mouth to giue intelligence to it, whether our meat be sweet or no, was here trecherous to the palate, in suffering it to swallow downe so stincking a morsell. Thus the hue senses were as *Cinque-ports* for temptations, where sinne began first to trafficke, and at length, Satan became Lieutenant of them all, and by them not long after gained custome-tribute of Soules. From all these wheeles running wrong, Satan creepes neerer the Soule, and gets possession of all the interior senses. While the *Crocodile* sleepes with open mouth, the *Indian* Ratt shoots himselfe into his belly, and gnawes his gutts in sunder; so entred mischiefe at the open gates of this securitie. A watchfull providence would haue prevented this eminent danger. Now the fancy begins plausible inventions, here is a tree for wisedome, the cogitation takes it for a truth, and the memory hath forgotten both the loue, and law of God. Vnderstanding thus blinded with sense, never calls this sophistry to her tribunall, but taking one argument for another, teacheth the will to conclude amisse, and so the Devill is imbraced for God, and *man being thus subverted, sinned, being condemned of himselfe*. Tit. 3. 11. And by this disobedience are we all made sinners, both actually and originally. *Rom.* 5. 19.

Q. *What is originall sinne?*

A. *An exorbitation, or swarning of the whole man, both inwardly in himselfe, and outwardly in the government of the creatures.* Psal. 51. 5. Rom. 3. 10. and 5. 12. 18. 19. and 7. 24. and 8. 5. Eph. 4. 17. 18. 1 Cor. 2. 14. Col. 3. 9. Tit. 1. 15. Heb. 12. 1. Gen. 6. 5. and 8. 21. Isa. 57. 20. First, originall sinne is not the wheele, or man himselfe, but the exorbita-

tion or ſwarming of it. Secondly, it is come in the place of originall righteouſneſſe, and ſo is a priuation of that, and an euill habite in the Soule. Thirdly, It is not a ſleeping habite, but an inward act, euer ſtirring in man, as doth the firſt act of the ſoule, which is neuer quiet. Fourthly, in this inward motion, it hath alwayes an inclination to euill. Fiftly, It moſt eſpecially poſſeſſeth the will; and therefore by the auncients, is called *concupiſcence*, which is the wills motion, where now all ſinne beginnes, and by a kinde of imperious command, drawes all other wheeles about with it. By this ſinne, the whole man is in euill, and whole euill is in man, as the Chaos had the ſeeds of all creatures, onely wanted the ſpirits motion, to bring forth: ſo this wants nothing but Satans heat to hatch euen Cockatrices, and ſuch like poyſoned monſters.

Q. *What note we from hence?*

A. *That mans wit and will are exorbitant*, and therefore he hath no freedome of will to any good, that is, that may be pleaſing vnto God, but wholly is carryed vnto euill. *Ioh.* 8. 34. 35. *Rom.* 3. 11. 2 *Pet.* 3. 5. *Heb.* 11. 6. *Gen.* 6. 5. *Ier.* 8. 21. *and* 13. 10. 23. *and* 17. 9. *Pſal.* 14. 1. 3. *Math.* 7. 18. *and* 12. 34. *Iob.* 3. 3. *and* 6. 44. *and* 12. 39. *Rom.* 7. 18. Without the principle of life, it is impoſſible to liue, therefore originall ſinne being in the place of originall righteouſneſſe, and now no new principle of faith as yet infuſed, man is euery wayes diſ-inabled to liue well; liue he may, and that freely; but it muſt be in ſinning. The Chariot of the ſoule is cleane carried out of the way of holineſſe, and man runnes quite beſide the line of the law. It is left to God to worke, both that which is firſt, to will; and that which is laſt, to worke. *Phil.* 2. 13. To will and to runne is mine: but without God I can doe neither well. *Without mee* (ſayes Chriſt) *you can doe nothing; no, not thinke any thing*, ſayth *Paul*. Alas, what can they doe that are not lame, but dead in ſinnes? *Eph.* 2. 1. The firſt bond is broken, and therefore God and man are parted, as really and truely, in regard of ſpirituall life, as when the naturall ſpi-

rits

rits are extinguisht, body and soule flie asunder. By the influence of Gods Spirit alone, must a new life be created in vs, that was not, and not some former life excited: yea, further, wee are not pre disposed, and prepared of our selues, for the receiuing of it. As there is no vacuitie in nature, no more is there spiritually. Euery vessell is full; if not of liquor, yet of ayre: and so is the heart of man; though (by nature) it is empty of grace, yet it is full of hypocrisie, and iniquitie: neither can it be filled with grace, except it be emptied of these evill qualities: and as in a vessell, so much water as goes in, so much ayre goes out: so in the narrow mouth'd vessell of the heart, so much grace as comes in by drops, so much sinne is expelled, and the first expulsion is violent, man not co-working at all; for he is imformed (as it were) with sinne, and is contrary to the worke of grace, the very wisedome of his flesh is enmitie, not secret, but publicke, in resistance: neither doth, nor can subiect it selfe. *Rom.* 8. 7. *Ouc hupotassetai, ou dunatai*, two words that cut the very throat of our free-will. It subiects not, there is resistance, and where there is resistance, there is contrarietie; and contraries suffer violence of one another. And the corrupt will is turned againe to God by violence; I say not the will, for that is a subiect of both, and passiue in conuersion, suffering grace by violence to cast out sinne. As farre as it opposeth by corruption, so farre is it constrained to yeeld by grace; and in the first motion will not subiect, nay, because of sinne cannot: but the wheele once turned againe by grace, is as ready to doe well, as ever it was to doe evill. Onely Lord, I know, that by reason of this opposition, my soule will take a long time to emptie and fill, and that the best vessell cannot be quite full, while it is in the body; because there will be still these remainders of corruption. Though I must not be impatient of Gods delay, yet will I never rest cõtent with any measure of grace in this world: but will euery day endeuour to haue one drop or another added to my small quantitie: so shall my last day fill vp

my vessell to the brim.

Q. *What is actuall sinne?*

A. *The continuall tarring of man vpon outward obiects, by reason of his naturall exorbitation.* An instrument put out of tune, is dissonant in all harmonies. *Rom.* 3. 13. 14. 15. 16. 17. 18. Throat, tongue, mouth, feete, actions, &c. are all without Gods feare. *Rom.* 1. 29. 30. *Psal.* 50. 16. 17. 18. 19. 20. *Psal.* 10. 4. *and* 14. 1. Hainous crimes, neither sparing God nor man. *Psal.* 10. 6. 11. 13. *and* 40. 13. *and* 74. 8. *Isa.* 28. 15. *Matth.* 12. 24. *Luk.* 12. 19. 45. *and* 18. 11. 12. 1 *Cor.* 2. 14. *Gal.* 5. 17. These and many more declare plainely, how man in all his outward actions, swarues from the prescript rule of righteousnesse. And here the Lord, beside the order of consequence, and contrarietie, in punishing one sinne with another, and making both bitter, and stinging to the conscience, hath a double act: First, he limites the sinne, what way, and how farre it shall goe. He hath a bit and bridle to curbe any sinner. *Psal.* 32. 9. and when he is gone to the vtmost of his teather, he can pull him backe againe to his taske with shame. The very Deuils can be no more malicious in their mischiefe, then God will haue them. 1 *King.* 22. 21. 22. *Iob* 1. 12. Secondly, God directeth sinners euermore to his glory, they shall honour him when they thinke least of it. They that never learned to lispe a word of a better life, shall liue for God, when they die to damne themselues. If good thoughts by restraining grace, looke into a wicked heart, they stay not there; as those that like not their lodging, and therefore are soone gone. They scarce find an Inne to baite in, before they be baited out againe with mis-rule: onely that light of Gods loue, and countenance, that shines into an holy heart is constant, like that of the Sunne, which keepes due times, and varies not his course, for any of these sublunary occasions: yet blessed be God, who restraines the plots and practises of the wicked for the good of his elect.

Q. *What are the degrees of this sinne?*

A. *It may be greater, or lesser, in respect of whom, or against whom*

whom it is committed, likewise in respect of the matter, manner, or measure of working it, as whether it be done of knowledge, or ignorance, of infirmitie, or stubbornesse, or with an high hand. Iam. 1.14. A wicked object brings in suggestion, suggestion delight, delight consent, consent practise, practise custome, custome obstinacy, obstinacy hardnesse of heart, and that a reprobate mind. 1 Tim 1.13. *Rom.* 2.5. & 1.28. *Ier.* 5.3. Lust is lesse then adultery, hasty anger is lesse then *Racha*, and that then foole. *Matth.* 5.22. The sinne of a Iew, is greater then of a Pagan, of a teacher then a scholler, *Rom.* 2.18.20.21. *He that knowes Gods will and doth it not, is to be beaten with more stripes* then one that is meerely ignorant. *Luk.* 12.47. A professors sinne is greater then the sinne of a prophane man. Againe, it is a lesse sinne to strike a common man then a Constable, a Constable then a Iustice of peace, a Iustice of peace then a Iudge, a Iudge then a Prince, a Prince then to put out the hand against God. It is a greater vnkindnesse for a sonne to offend his father, then another man, &c. Habituall sinnes are worse then actuall, and a railing habite is worse then a slip, or error of the tongue. Here may a question be demanded, whether the sinnes of the first Table, or the second are greater? Answere; compare person with person, and then euery sinne against God is more vile then against my neighbour: but other circumstances may aggravate, and make a sinne greater in the second Table then the first. Idle taking of Gods name in vaine, *O Lord, O Iesus*, are not so ill as Murther and Adultery. Negligence on the Sabboth, and stealing a nap by chance at a Sermon, is not so vile and villanous as to robbe and kill by the high wayes side: but let circumstance goe with circumstance, as person with person, degree with degree, &c. and then euery sinne against the first Table is worse then against the second.

Q. *How many sorts be there of actuall sinnes?*

A. *Two; the sinnes of commission, and the sinnes of omission.* Ier. 2, 13. And man doth vtterly omit good, before he commit

commit any evill. The want of doing worthily, makes a man wanton in doing wickedly.

Q. *What is the ſinne of omiſſion?*

A. *The not doing of that good which ſhould be done.* Mat. 25. 43. 44. 2 Theſſ. 1. 8. Negatiues in goodneſſe are poſitiues in evill; at the laſt day ſhall men be judged for not doing good. It is not what harme, or hurt haue you done, but what health and helpe haue you beene to the needie? God made nothing to be idle, but euery thing to worke vnto his end, that the great worke-maſter of all, might be glorified in his handy worke. This ſinne is not properly an act, but not acting, and for want of a tearme we call it actuall. It ſprings from originall ſinne, which makes vs vnapt to good.

Q. *What is the ſinne of commiſſion?*

A. *The doing of that evill wee ſhould not doe.* Rom. 1. 28. Theſe two branches, or ſtreames of originall ſinne, ſhew vs the nature of the fountaine it ſelfe, that as it is dry and barren of good, ſo it ſends forth an Ocean of evill. As it is a priuation of good, ſo it makes vs omit all duty; as an inclination to evill, it makes vs commit all villanies. *Ier.* 4. 22. *Wiſe to doe evill, but to doe good no vnderſtanding.* Prompt to vice, vnapt to vertue. *Ex peccato originis ſumus ad omne bonum inepti, & ad omne malum proclives.* To conclude this puniſhment of ſinne, and iuſtifie God in his act; Sinne runnes with the act, and is more in the agent then the action: yet it glewes them both together; and by meanes of this concretion, it ſelfe is both cauſe and effect. For as arts are concreted, and concreated with things, that is, God did (as it were) clap the art, and the thing together: ſo the Deuil hath conglutinated and compacted the ſinne and the ſubſtance together. A Logician doth reaſon, It is not ſo much the man as his Logicke that performes the art: ſo it is not ſo much the man that makes a Garment, as the Taylor, &c. Hence we learne in the blacke Art of the Deuill, that it is not ſo much the ſubſtance as the ſinne that doth evill; and that ſubiect onely ſinneth, which is glewed together

gether with the sinne; God therefore running along with the substance as well as the sinne, and being in the action of the sinner, as well as the sinne, may doe that by his owne art, which neither the sinne, nor the sinner can be said to doe, and so very well may punish the sinner with his sinne, and yet be no cause of it. *Rom.* 1. 24. Gods *contact* will ever be free from sinnes *contagion*, even as the Sunne-beames raise a stinke, and ill savour out of a dung-hill, without any infection at all. The fire can soulder two peeces of iron together, and yet goe in and come out againe, without being made irony, or hard at all: so God by stirring in the rotten vlcer of the heart, and by the heat of his word, hardning and styling the crabbed nature of man, can get in, and goe out at pleasure, without all *fermination*, or soldring with man, as sinne and Satan doe.

CHAPTER XX.

Of Death.

Question.

WHat is Death?

Answere.

A deprivation and losse of life, with a fearefull subiection to the misery of this life, and the life to come. Gen. 2. 17. Rom. 6. 23. Man by sinne is made vnable to please God, he must therefore be dissolued and new made, or changed, that he may doe it. Death should be farre more welcome vnto vs then sinne: for that may prepare vs for heaven, when this will be sure to cast vs into hell. Alas, is it not pitty to see our feare misplaced? All men feare to suffer evill, but few they are that feare to doe evill. Of two deaths we feare the lesse, and never dread the last and worst. There are but two stages of the first, the *evil*, and the *grave*. The former, if it haue paine, yet it is speedie, and the latter as it is senselesse,

so it giues rest. Against this there are many *Antidotes*, and comforts, and we know that an evill that is ever in motion, cannot be fearefull: that onely which both time and tempest, nay, eternitie it selfe finds standing, is worthy of terror. And let them tremble at it that delight to liue in the former punishment. As for the first, there are no by-paths of a fairer, or neerer way, all that travell to the holy land, must be content to offer this tribute at the *Peson Castle*, or gates of death, crownes and scepters lie piled at this entrance, and seeing God cannot re-edifie without taking downe of this old house, I will welcome death. We receiue any homely messenger from great personages, with due respect to their masters: and what matters it what death it be, so it bring me good newes? And what newes can be better then this, that God sends for me, to make me more happie, then my crasie carcase will suffer me to be, till it be mended, and cast in a better mould. Let them feare death, which know him to be as a pursuivant sent from hell to fetch them: as for vs, we can passe chearefully through the blacke gates, or darke entry of a corporall death, vnto our glorious mansions aboue: but let vs proceede, to see both deaths, that by them wee may learne our misery, and see Gods greater mercy.

Q. *What things are to be considered in death?*

A. *The inchoation and beginning, or the perfection and end.* The beginning of any act is part of it, and when man sets his hand to any thing, he is doing it. If there had beene any act of spirituall life, man had liued, and God had beene well pleased, and his life had beene immutable: so on the contrary, when man begins to die, he is a dying, and God sayes in *the very day that thou eatest, or sinnest, thou shalt die.* Gen. 2. 17. *Adam* was left a dead man, as soone as hee had tasted of the tree, and every man is crasie from his cradle. The pace of death is soft and sure, and euery man (liue he never so long,) is a dying man till he be dead. *Deut.* 28. 32. 61. 65.

Q. *How many deaths be there?*

A. Two; *The first and the second.* The soule dyes the first death, by *sympathie* with the bodie, and the bodie dies the second death, by *sympathie* with the soule. *Math.* 10. 28. *Rev.* 2. 11. *Rev.* 20. 6. 14. Yet in nature the second death is the first; for, the soule dies first in sinne, the punishment being inflicted according to the fault. Nevertheless, that is called the second death, because the extremitie of it is to begin after the end and perfection of the first.

Q. *What is the first death?*

A. *Subiection to the miseries of this world.* Iob 5. 7. and 14. 1. Earth was made mans Paradise, and Palace of pleasures: but now it is his true *Bochim*, as the *Israelites* called their mourning place. We begin our life with teares, and therefore *Lawyers* define life by weeping; If a childe be heard cry, it is a lawfull proofe of his living, to possesse the miseries of this world: else if he be dead, we say he is still-borne; and at our parting with this world, God is said to wipe off our teares. Labour and paines goe now together, and one word [*ponos*] is sufficient to expresse both: whence we say, he that labours, takes paines, and a woman is sayd to be in labour, when she is in the travell, and paine of child-birth; yet by creation God made both to labour without paine; onely with sinne paine seized vpon the bones, and the minde was possessed with a wearinesse, and irksome loathing of what it must doe. Looke into our fields, and there shall we finde toyling and moyling, and tyring of our selues at plough and sithe: looke into the waters, and there is tugging and tuing at the oares & cables. Looke into Cities, and there is plodding vp and downe, and sweating in shops, till men complaine of wearinesse. Looke into Schollers studies, & there is tossing of braines and bookes, scratching the head, even to paleness, and infirmitie. Looke into the most pleasurable place vpon earth, the Courts of Princes, and there how are men wearied with tedious attendance, emulatory officiousnesse, &c. Are not all things full of labour, and labour full of sor-

row? Nay, if wee turne our ſelues to idleneſſe, it is as wearyſome as worke. Oh then, what wretches are wee to bee ſo much in loue with this life? What Gally-ſlaue likes and loues his chaine? Priſoner his Dungeon? Hee is a mad Mariner that ſalutes the Sea with ſongs, and the haven with teares. It is a fooliſh bird, that when the cage is open, had rather ſit ſinging within the grates, then be at libertie in the woods. Children cry to goe to bed, when the more diſcreet call it their reſt. Our God ſayes of the bleſſed, that die in his ſonne, they reſt from their labours. Who can loue bolts, and fetters, when he may haue them ſtricken off, and an *Angel* of God to ſhine in his layle, as he did once to *Peter*, and open him, both the *wooden* and *iron* gate, and bid him be gone? What? a little more ſleepe & ſlumber in the hands of his keepers, rather then follow the *Angel* of God into libertie? Wee are wonderfully beſotted, if we doe not long after the better life, as often as we thinke of the miſeries of this.

Q. *What is the beginning hereof?*

A. *The loſſe of the good things of the body, as the ſenſe of nakedneſſe, of maieſtie,* (whence comes ſhame) *of comelineſſe* and *beautie*, as alſo of *health*, whence man is expoſed to wearineſſe, dangers, ſickneſſe, and a daily dying. *Gen.* 3. 7. 10. *Deut.* 28. 21. 22. Of all the creatures man was moſt comely without a covering. Beaſts would be naſtie without haire, and birds without feathers: God apparels them in their excrements, becauſe their temper was not ſo exquiſite as mans, whoſe beautie was to be bare: and I cannot but wonder, that pride ſhould be crept into clouts, which are the enſignes of ſhame. Our fineneſſe is our filthineſſe, and our neatneſſe our naſtineſſe, if we grow proud of what ſhould humble vs. Againe, ſuch a maieſty was in man, that the very bruit beaſts ſhould haue reuerenced it, which now being couered, they contemne and diſpiſe. Onely ſome reliques of it remaine, to teſtifie what was once in man, the very *Lyons* will winke to looke man in the face, and the *Crocodile* with a kind of remorſe, will waſh the face of man

with his teares, whom he hath apprehended. And now we cover not our faces and hands, because they are as yet the greatest seats of mans maiestie. Furthermore, for comelinesse, what deformities are in the fairest? *Absolons* ill qualities shewed his temper was not absolute. In beautiful faces all hold not proportion, and it were no sinfull mixture, if there were an absolute *symetrie* of all parts. And for *sanitie*, it is well seene by the infinite diseases of the body, what a *dyscrasie* is in the whole. A horse hath not so many infirmities as a man. *Aristotle* thought it came from the worke of nature, being more curious in man, then any other creature. Hence an error more dangerous, and by consent of parts inlarged: but *Aristotle* was a pegge too low, seeing the whole distemper came from sinne, &c.

Q. *What else?*

A. *Subiection to the miseries which come by the losse of externall good things*, as first of such things, wherewith the life of man was *honoured*, as the losse of friendship, honour, rule over the creatures, election, or casting out of paradise, with an interdiction, or forbidding of vs to enter by the *Cherubins*. Secondly, of things necessary for the *maintenance* of this life, as of food, which though he laboured vntill he sweat againe, yet should the earth bring forth briers, thorns & thistles. Also of *raiment*, and clothing, without which he should suffer extreame cold & nakednes. And lastly, in all his possessions and goods, continuall calamitie and losse. *Gen.* 3. 17. 18. 19. 23. 24. *Deut.* 28. 29. 30. &c. Sorrow for losse of friends, disgrace in the creatures, turning out of Paradise, like some base borne brood, vnworthy of such a princely palace: if he might haue left it like a tenant, or sold it like an owner, it had bin some credit vnto him: but to be cast out for a wrangler, & haue the good Angels turne against him, which were created as his guard, must needs much perplex his mind, & could be no les then forerūners of his end. Add to this, his food with famine & faintnes, his corne with cockle, his sweat to drinesse of body, & drines of graine (the very earth being now become a mother of

weedes, and ſtep-mother of wheate) his cloathing eyther clogging nature, in keeping it too hot; or ouer-little, leauing it to the annoyance of the ayre, and to ſtarue as well with cleanlineſſe of apparell, as cleanenеſſe of teeth: and laſtly, euery calling ſubiect to calamitie, and goods leaſt good when moſt need; and we cannot but conclude, that all theſe together were great haſtners of his death: but aboue all, ſeeing now in ſtead of a bleſſing, Gods curſe was carried withall, and could be no leſſe then a deuouring canker, or wartwort in all his actions and poſſeſſions. Sinne lockes vp a theefe in our counting-houſe, which will carry away all, and if we looke not vnto it the ſooner, our ſoules with it.

Q. *What is the perfection and end thereof?*

A. *The going out of the Spirits, whereby the Soule departeth from the body, and the body afterwards is returned and reſolved into the earth, and other elements, whence it was taken.* Gen. 3. 19. Eccl. 12. 7. Obſerue, that neither ſoule nor body die, but onely the Spirits that hold them together: they fall aſunder by the extinction, conſumption, or congelation of the Spirits that runne along in the bloud, &c. Here then is nothing but improvidence, that addes terror vnto this death. Let vs but thinke of it, and wee ſhall not feare it. Doe wee not ſee, that euen Beares and Tigres ſeeme not terrible to thoſe that liue with them? how may wee ſee their keepers ſport with them, when the beholders dare ſcarce truſt their chaine? Let vs then be acquainted with this death, and we ſhall be the better able to looke vpon his grimme countenance. I am aſhamed of this weake reſolution, that we ſhould extoll death in his abſence, and be ſo fearefull in his preſence. Often in our ſpeculations haue wee freely diſcourſed of ſuch a friend, and now, that hee is come to our beds ſide, and hath drawne the Curtaines, and takes vs by the hand, and offers vs his ſeruice, wee ſhrinke inward, and by the paleneſſe of our faces, and wildneſſe of our eyes, wee bewray an amazement at the preſence of ſuch a gueſt. Doe we not ſee that there is no

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helpe to heale vs, but by pulling all asunder? Lord, teach me while I liue, to die vnto sinne, and liue vnto righteousnesse, that so when I shall die vnto nature, I may liue vnto glory. Our sinne hath made it bitter, and thy mercy hath made it better then life. Good *Physitians* when they apply their *Leeches*, scoure them with salt and nettles, and when their corrupt bloud is voyded, imploy them to the health of their Patients. This *Esau* in stead of frownes, shall meet vs with kisses, and although wee receiue a blow from his rough hand, yet the very stripe and stroke shall be healing. I will therefore never grieue to tread in the steps of my Sauiour to glory. I know, my last enemy, by his goodnesse, shall be my first friend in my passage to another world.

Q. *What is the second death?*

A. *The subiection of man to the miseries of the world to come.* Rom. 2. 5. *An heaping of wrath against the day of wrath.* The little sparke of immortality, and beame of Gods eternity, through sinne, of an inualuable blessing, becomes an intollerable curse, subiecting of vs to the miseries of another life: Oh, that we could feele this as well as the other, and vpon the first groanes seeke for ease. What mad man will purchase this crackling of thornes (such is the worldlings ioy) with eternall shrieking, and torment? But it is no marvaile, seeing onely wise men seeke for remedies before their disease: sensible patients, when they begin to complaine: as for fooles they will doe it, too late. Oh that wee could weepe on earth, that wee might laugh in heauen. Who would not be content to deferre his ioy a little, that it may be perpetuall, and infinite? Better that wee should weepe with men, and laugh with Angels, then fleering with worldlings, and iolly ones, to gnash and howle with Devils.

Q. *What are the beginnings thereof?*

A. *In this life as forerunners, emptinesse of good things, and fulnesse of evill, as ignorance of minde, terror of conscience, and hence a flying from God, and hiding of our selues, rebellion of*

will,

will, inordinate affections, finding the reines loose in their neckes, and like wild horses, carrying vs ouer hilles and rockes, and neuer leauing vs, till we be dismembred, and they breathlesse; or on the contrary, if God restraine them by pulling them in with the sudden violence of the straite hand of his Iustice, they fall to plunging, and careering, and neuer leaue till the saddle be emptie, and euen then dangerously strike at their prostrate rider: for after terror of conscience, filthy lusts get the dominion, and bring men into a deepe securitie and senselesnesse of their misery, and like blind *Sodomites*, they are groaping after evill, when God smites them. It is iust with God, that those which want grace, should want wit too: It is the power of sinne, to turne men into stockes and stones. False warnings neglected, end ever in destruction. It is a mercy of God to warne vs by our consciences: yet as some children grow careleſse with often whipping; so some sinners grow more senseleſse, and stupid by the often & frequent lashes of their consciences. But alas, securitie and presumption attend, even at the threshold of ruine, and bring a man to be without all sense and feeling of his misery: onely God who knowes by an vnwonted blow to fetch bloud out of the sturdiest heart, can so strike, that conscience after all this deadnesse, shall looke wonderfully againſt vpon the sinner, and driue him to horrible despaire. Gods iudgements are the racke of godleſse men; if one straine make them not confeſſe, let them be stretched one wrench hyer, and they cannot be silent; and therefore securitie is euer accompanied with despaire in the end, and a fearefull expectation of iudgement. Nay, whiles they liue here, God doth often bring vpon them some extraordinary iudgement. Thus then you see the symptomes of the second death, horror of conscience, from whence flight and occultation arise; then securitie breeding in men the senseleſsnesse of sinne, and despaire for it, and lastly, some extraordinary iudgement of God. *Eph.* 4. 18. *Deut.* 28. 28. *Gen.* 3. 10. The things of this life when they come vpon the best tearmes, are but vaine; but when vpon ill conditions, burdenſome;

densome; when they are at best, they are scarce friends: but when at worst, tormentors. Alas, poore worldlings, how ill agrees a gay coat, and a festred heart? What availes an high title, with an hell in the Soule? Lord heale these evill symptomes of the second sorrow, least I sleepe in the most miserable death.

Q. *What is the perfection of it?*

A. *An election, or eternall separation from the face of God, and an injection, or casting of the Soule immediately after the first death into hell*, where there is an increasing of sinne, but more truely of torment, their sinnes being turned into sorrows, and they then finding no pleasure in evill; for sinne being the greatest misery, and most opposite to good, cannot but be the principall part of their torment. Furthermore, a reservation of the body in the graue, as in a dungeon, against the dissolution of the world by fire, and day of judgement, when after the resurrection, both body and soule, meeting together againe, shall be cast into hell fire, where there is both an increase of sinne, of the gnawing worme of conscience, and torment, and from hence weeping, wayling, and gnashing of teeth. Weeping is the expression of sorrow, and sorrow cooles the heart, and cold makes the teeth to chatter, so that their torment and misery shall be intollerable. Sinne shall increase the worme of conscience, and conscience shall make all to sympathize with it in sorrow, and sorrow shall be augmented by fire and cold; such paines shall the damned indure in hell, as never eye saw, nor eare heard, nor can possibly enter into the heart of man. *Isai.* 30. 33. *Matth.* 13. 40. 42. & 25. 41. 2 *Thes.* 1. 9. *Rev.* 20. 14. The Papists neare adioyning to hell make three places more, as *Limbus* of the Fathers before Christ, of *Infants* before Baptisme, and of *Purgatory* for satisfaction. As a Caldron hath brimmes, and a bottome; so hell is the bottome of the Caldron, Purgatory is the middle, and the Fathers, and Infants were in the brimme. We say in all scalding and fiery instruments, the greatest heat is in the top: but this seething Caldron,

though it did hemme in the Fathers, like the gard of a gowne, yet was it full of pleasure vnto them, onely infants being in the next border, had neither paine nor pleasure. Here is a tale of *Limbus*, without either welt or gard, yet so plaine and palpable an error, that it confutes & confounds it selfe. God, his law, mans life, his recompence, societie, and Sauiour, doe all exclaime against such dreames of *Limbus*, and *Purgatory*. First, God deales with all mankind, either in iustice, or mercy. Secondly, his law is either broken, or kept; and of sacrifices for all sinnes and sinners, there are none appointed for the dead. The law then whom it casts in this world, it condemnes in the world to come without redemption; and God is iust in the highest degree, and therefore takes no expiation out of his sonne, and if he once admit it in his sonne, he is like wise merciful in the highest degree, and therefore sends none to *Purgatory*, or *Limbus*, whom he ever meanes to recall backe againe. Thirdly, mans life either pleaseth, or displeaseth God, and all men walke but in two pathes; and so come accordingly to their ends. Fourthly, the recompence is either hell or heauen, the one prepared for the reprobate, the other, for the elect, and of a third place, Scripture makes no mention. Againe, the blessed rest from their labours, especially, sinne, and punishment: therefore the enioy him in both: and as sin is the most grieuous labour to the godly. *Rom.* 7. 24. so shall it be the greatest torment to the wicked. Either after the first death we rest from this painfull labour, which is a peece, yea, the greatest part of our heauen: or else we liue in it, which is no lesse then hell it selfe. Fifthly, after the first death wee meet with no other societie, but either of Angels, or Deuils. Lastly, our Sauiour was a Lambe slaine from the beginning of the world, and so from thence inwardes againe. *Heb.* 11. 24, 25. *Lazarus* shall rise againe, why? because Christ is the resurrection, and he was not then actually dead, or raised. In the progresse of a King, he himselfe is the first mouer, though many goe before him, all are attendants vpon his person,

whether

whether they goe before, or follow after. There is then no need to shut heauen against the Fathers, because Christ was not then actually risen and ascended, for they all waite vpon Christ, though they goe before him vnto heauen. As for children they are either of faithful parents, or of infidels, and therefore are they not excluded from grace and mercie. But I must abbreviate, or else I shall grow infinite in laying downe of the precepts of this Art.

CHAPTER XXI.

Of the propagation of Sinne.

Question.

HItherto of the transgression; What is the propagation of it?

Answere.

All that posteritie that was to proceed from Adam by ordinary propagation, as it should haue had happinesse, if he had stood, so is it made obnoxious to all his miseries, he falling. By a rule in nature he begets children, and by a rule in divinitie he begets them sinfull, and yet both naturall. It was in mans nature to doe well for himselfe, and others: and so by consequent, to doe evill, and convey the same to all his heires; for as naturall spirits runne along in the bloud, and are apt for generation: so originall righteousnesse, as a more divine spirit, runnes along with the whole frame, to frame it in others: now that being lost, a worse spirit of evill hauing taken vp the roome of the first, formes men according to a sinfull image. *Gen.* 5. 3. *Adam is said to beget in his owne likenesse and image.* Rom. 5. 12. 14.

Q. *By what right is sinne propagated?*

A. *By all kinds of right*; first by the *law of Nations*; for *Adam* was a Prince of all his posteritie, who covenanted with God for vs, and for himselfe, for the performance of obedience, and therefore he breaking, wee brake. He was

alſo as our *Legate*, & did lie as our *Ledger*, or deputie with God; and therefore wee may be ſaid to doe whatſoeuer he did. He went as a common ſuretie for vs all, and on him was all our credite repoſed, and he was betruſted of God with the eſtate of vs all. It is therefore a nationall equitie, that wee comming all into one bond and obligation, ſhould all fare alike. Secondly, we haue it by the *law of inheritance*, he was our father, and we were his ſonnes, hee the roote, and we the branches, and therefore were to participate with him in all his eſtate. Doe we not ſee how children are left in good, or bad caſe by their parents, and of meere relation they become their lawful heires and ſucceſſors? Thirdly, by the *law of diuine Iuſtice*, the perfection whereof cannot pardon the leaſt ſinne without ſatisfaction to euery farthing, as alſo by the infiniteneſſe of it that extends it ſelfe to euery guiltie perſon, and by reaſon of the violation of the law, and diſhonour of the law-giuer, deales moſt ſtrictly and preciſely with euery ſinner. One man may kindle ſuch a fire, as all the world cannot quench. One plague-ſore may infect a whole kingdome; and here we ſee, how the infection of *Adams* evill, is growne much worſe then a perſonall act. Satans ſubtiltie hath ever bin to begin with an head of evill, knowing that the multitude (as we ſay of Bees) will follow their maſter. *Corah* kindled a fire of rebellion, two hundreth and fiftie *Captaines* readily bring ſtickes to it, & all *Iſrael* are content to warme their hands by it: onely here the Incendiaries periſh: God diſtinguiſhing betwixt the heads of a faction, and the traine: but in this all are alike, though we were all a ſleepe in *Adams* loynes; becauſe the law was equally giuen for all our benefits, and our proſperitie ſtood in the firſt well husbanding of the happie eſtate God yeelded vs in Paradiſe. If any obiect, *Ezek.* 18. 20. the ſonne ſhall not die for the fathers ſinne. The anſwere is, when he is not guiltie of it, either by propagation, or tranſgreſſion, he himſelfe according to his birth liuing and dying in it. *Heb.* 7. 9. 10. It is ſayd *Leui payed tythes in Abrahams loynes*: ſo

we

we in *Adam* were bound by law to stand to his reckoning.

Q. *After what manner is sinne propagated?*

A. *Neither from the body to the soule, as comming from our vncleane parents;* As if the soule being purely created, should fall into the body, as a man in pure white rayment doth fall into a puddle of dirt and mire; for the body is not the first subiect of sinne, but the soule, and therefore cannot be the head and fountaine of propagation. *Neither is it from the soule to the body, as begotten of our vncleane parents;* for then should it be as mortall as the body and spirits of it, as also crosse God in his speciall relation of *the father of spirits*, Heb. 12. 9. He is a father of both. *Psal.* 139. 14. *Iob* 10. 10. 11. 12. But of the one by the parents, of the other, immediately by himselfe. It therefore followes by iust consequent, that it proceeds from the vnion of both into one man; for, though our parents, as bruit beasts beget not soules, yet they beget a more perfect creature, in that they are the procreant causes of man, vnited of his essentiall causes. *Gen.* 4. 1. *I haue gotten a man from the Lord. Iehovah, Adam*, and *Eue* were all about the composition of *Cain*, his Soule was inspired pure and holy: yet as soone as the vitall spirits laid hold of it, It was in the compound a sonne of *Adam*. The thing may well be explained by this similitude. *A skilfull Artificer* makes a clocke, of all his essentiall parts most accurately; onely he leaues the putting of all parts together, to his vnskilfull Apprentise, who so iumbles together the severall ioynts, that all fall a iarring, and can keepe no time at all, euery wheele running backward way: so God most artificially still perfects both body and soule: but our accursed parents put all out of frame, and set euery part in a contrary course to Gods will. *Psal.* 51. 5. Warmed in sinne, is vnderstood of the preparation of the body, as an instrument of evill, which is not so actually, till the soule come.

Q. *What follomes from hence?*

A. *A iust imputation of the first transgression, as also of the*

fault, guilt, and punishment, and that both in sinne and death. Rom. 5. 12. 1 Cor. 15. 21.

Q. *How is originall sinne propagated?*

A. *By our next parents,* and so ascending to *Adam* himselfe. *It is impossible to bring a cleane thing out of filthinesse.* Gen. 5. 3. Iob 14. 4.

Q. *How is actuall sinne conveyed?*

A. *In the masse and lumpe*; otherwise in kind euery mans actuall sinne is his owne. *Ezek.* 18. 20.

Q. *How death?*

A. *Seed* and *food* are the principles of our life, in procreation and preservation: the first we haue from our parents, which is deadly, as poysoned with sinne: the other comes from our selues, being ignorant of what should bee good for our bodies; but beside the first death, there is a conveyance of the second, we being borne the children of wrath; for Gods displeasure was kindled as well against *Adams* posteritie, as *Adam* himselfe. *Eph.* 2. 3.

Q. *How is Eue made partaker of Adams punishment?*

A. *Besides her proper punishments, as an instrument of evill, shee participates with Adam in all we haue said;* for God made them both equally, for an happie estate, onely the wife was to inioy it by meanes of her husband; first, as shee was taken out of him. Secondly, as they were to hold together for better and worse, in regard of their marriage. Thirdly, as she was a companion with him in the same sinne: they did both eate, sinne, and see it at the same time. *Genesis* 3. 6. 7.

Q. *Was propagation then from them both?*

A. *Yes, immediately from them both, as their children were begotten by the mutuall knowledge of the one the other.* Gen. 4. 1. and 5. 3. Hence Christ was not borne sinnefull, because of the holy Ghosts separation, not onely of the seed of *Mary*, but likewise of *Mary* from *Ioseph*. *Mary* her selfe could not be without sinne, because propagated; this is onely the priviledge of her sonne, who of vnholy seed by the secret operation of the Spirit, and separation of a part

from

from the whole, tooke that which was most pure and holy.

CHAPTER XXII.

Of Redemption.

Question.

HItherto of mans Apostasie, *what is mans* Anastasie, *or returne to God againe?*

Answ. *It is the joyfull reduction, or bringing of man againe into favour with God.* Rom. 5. 8. 9. 10. 1 Thess. 5. 9. Here we need not doubt vnder Christ, without feare of *prœmunire*, or offence to the crowne and dignitie of the iustice of God, to affirme of faith in the merites of our Saviour, that its Gods strong arme and power, to the enliuing and saving of euery soule. So that now with a *Non obstante*, we may looke vp to God in Christ, and without the law of workes, receiue a better estate by the Gospell then ever we inioyed.

Q. *What are the parts of our rising againe?*

A. Two; *Redemption, and application.* Ioh. 3, 14. There is a lifting vp of Christ on his Crosse, and a beleeuing in him for life. *ver.* 16. Gods loue in giuing his sonne for vs; and then application of him by the Spirit.

Q. *What is Redemption?*

A. *A satisfaction made vnto the iustice of God for man by a Redeemer.* Rom. 3. 24. 25. 26. And here comes in the speciall worke of the second person: thus farre wee haue gone with the Fathers worke, both in Creation & Providence; and now in a speciall manner the Sonne doth manifest himselfe; for the Father can goe no further without him.

How is it wrought?

A. *By a Mediator, who doth intreede betwixt God and man:*

man: the Father is offended, and cannot be reconciled without some mediation. All was made vnholy when the *first Adam* sinned; It is the *second Adam* that must rectifie all; *Moses* the servant built the house with a partition wall in the midst. *Eph.* 2. 24. Christ the sonne pulled downe that *Screene*, and cast all into one, bringing both Iew and Gentile into favour with God. The worke therefore is more properly a mediation then a redemption; or, a redemption by mediation. 1 *Tim.* 2. 5.

Q. *Who is the Mediator?*

A. *Iesus Christ, both God and man, who yesterday, to day, and for ever, is the Saviour of mankinde.* They that were yesterday, yea, from the worlds beginning, were saued by him alone, so they that liue to day, or shall come afterwards into the world, doe all expect for salvation by him. *Heb.* 13. 8. He redeemes, because we are captiues; he mediates, because there is a controversie betwixt God and vs, and that continually, because Gods wrath would ever be breaking forth, except our Mediator stood in the gap for vs.

Q. *Why is Christ called Iesus?*

A. *Because the end of his mediation was to bring vs to salvation.* *Moses* brings the people into the wilderneſſe: but *Ioshua*, a type of Christ, into *Canaan*. *Moses* dies in the desert, and sees not the promised land: shewing plainely, that the law can lead vs into desolation, but Christ, and the Gospell must bring vs out of it. *Zerubbabel*, a Captaine of Gods people, and a type of the law, carries them out of captivitie: so the law, when it sayth, *Doe and liue*, shewes plainely, how man may be saued: but *Ioshua*, a priest, or sacrificer, must be joyned with him, or else in *Canaan* it selfe, the people were to be cast out againe. These were liuely types of Christ, by whom alone wee are brought to heaven, and confirmed in the happinesse of it. *Math.* 1. 21. 1 *Tim.* 2. 5. 6.

Q. *Why Christ?*

A. *As Iesus is the proper name; so this is the name of his office,*

fice, and it ſignifies, his anointing. Kings, Prieſts, and *Prophets* were all anointed, as types of Chriſt to come. Hence the name *Meſſias*; in whom the materiall anointing ceaſeth, he receiued the thing ſignified by it aboue all his fellowes. *Pſal.* 45. 7. *Luk.* 4. 18. *Act.* 4. 27. *and* 10. 38. *Heb.* 1. 9. 1 *King.* 19. 1. *Lev.* 8. 12. 1 *King.* 19. 16. Both the Teſtaments tell vs of Chriſt bequeathed, and teach vs, that hee was that Chriſt, that is deſcribed in both: hence in the old Teſtament, we haue Prieſtly, Princely, and Propheticall Bookes: ſo in the new, the Goſpels are regall, ſhewing that Chriſt was that King of the Iewes. The Epiſtles are more ſacerdoticall, beginning for the moſt part with prayers and ſupplications. And the Revelation of Saint *Iohn*, is meerely Propheticall. And all theſe are neceſſary in Chriſt, to make him a complete Saviour: we ſtand in need of them all, and of their daily exerciſe.

Q. *Why ſhould Chriſt be a Prophet?*

A. *That he might reveale vnto man the will of his Father, and be the onely Doctor of the Church.* Luk. 4. 18. *Chriſt was anointed to preach the Goſpell.* Deut. 18. 15. 18. Math. 21. 11. Luk. 7. 16.

Q. *Why a Prieſt?*

A. *That he might make a full attonement with the Father for man, and reconcile vs daily vnto him, both by his expiation and interceſſion,* Math. 20. 28. Luk. 4. 18. 1 Ioh. 2. 2. & 4. 10. Pſal. 110. 4. Zech. 6. 13. Heb. 5. 6. & 7. 3.

Q. *Why a King?*

A. *That he might rule and governe them, whom as a Prophet he had taught, and as a Prieſt he had reconciled to his Father, ſubduing his and their enemies, and procuring them peace and proſperitie continually.* Pſal. 2. 6. Math. 21. 5. Rev. 17. 14. & 19. 16.

Q. *Why God and man?*

A. *That he might redeeme vs by paying a price ſufficient:* as likewiſe being Mediator, he might communicate with both natures, which were by him to be reconciled; that being inferior to his Father as touching his manhood, and

ſuperior to man as touching his God-head, he might the better bring both together againe. *Gal.* 3. 20. *Phil.* 2. 6. 7. 1 *Tim.* 2. 5. *Heb.* 8. 6. *and* 9. 15. *and* 12. 24. Hence in Hebrew, the name *Immanuel*, and in Greeke, *Theanthroopos*. *Iſa.* 7. 14. God-man, or God with vs, and in our fleſh.

Q. *What is here to be obſerved?*

A. *Two things*; *The diſtinction of theſe two natures, and their perſonall vnion.* Io. 1. 1. The word was God. *v.* 14 The word was made fleſh. Truely God, truely man, and yet but one Mediator.

Q. *What is the diſtinction?*

A. *Whereby the two natures remaine diſtinct in him, both in themſelues, and their properties.* Math. 28. 20. Vbiquitie is proper to the divinitie of Chriſt, and not his humanitie. *Ioh.* 16. 7. Abſence proper to the humane nature. 1 *Tim.* 3. 16. God manifeſted in the fleſh, not confounded with it. 1 *Pet.* 1. 18. Dying and quickning are proper to the diſtinct natures of Chriſt. Yet this we are to vnderſtand, that there is a tropicall communion of properties, in regard of the whole, wherein theſe parts are vnited, as God dies, that is, he that is both God and man. The people thought, Chriſt did contradict himſelfe, and the Scriptures. *Ioh.* 12. 35. *Meſſias abideth for ever, and thou ſayeſt, he dieth, &c.* Both theſe are true, *Meſſias* liueth when he dieth, and dyeth when he liueth. There was never a ſeparation of his two natures, though body and ſoule parted for a while. Wee muſt therefore hold, that neither the God-head is at any time changed into the manhood, nor yet the manhood into the God-head. *Luk.* 24. 39. 1 *Pet.* 4. 1. Furthermore, we are to learne, that Chriſts humane nature is like vnto ours in all things, but in ſinne, and manner of ſubſiſting. *Phil.* 2. 7. 8. *Heb.* 2. 17. *and* 4. 15.

Q. *What is the perſonall vnion of theſe two natures?*

A. *Whereby the nature aſſuming, and nature aſſumed make one Meſſias, or Mediator betwixt God and man*: the nature aſſuming, is infinite, and his action is incomprehenſible; yet this we may ſafely affirme, that the ſecond perſon in

Trinitie

Trinitie immediately aſſumes, and then the God-head: ſo that our fleſh is firſt taken by a perſon, and hence our nature aſſumed, is without all perſonall ſubſiſtence in it ſelfe, and is inſeparably conioyned with the divine nature, and doth wholly ſubſiſt, that is, the whole manhood ſubſiſts in the whole God-head; for whole God is in heauen, & whole God is on earth, becauſe the divine nature hath no parts, and ſo our fleſh is not in a part of the God-head, but wholly in the whole. And yet not euery where with the whole. For the aſſumption is not by way of extenſion, as a forme extends his matter: but of ineffable vnion, humane nature hauing no ſtanding of it ſelfe, but by the divine nature. It is locally circumſcribed, as hauing quantitie, and conſiſts as a finite thing within the limites of eſſence, being truely compounded of matter, and forme. And yet it hath neither parts, nor paſſions, eſſence, or accidents, which are no: aſſumed vnto the divine nature: when body and ſoule were aſunder, and locally in diverſe places, then were both of them inſeparably knit vnto the God-head. *Joh.* 1, 14. *Coloſ.* 2. 9. The Papiſts ſay, Chriſt was Mediator according to his humane nature, which is contrary to this perſonall vnion; for, as the perſon aſſuming, giues the nature aſſumed ſubſiſtence, ſo action, and it is not able to doe any thing without it. Therefore according to both natures, Chriſt redeemes, and the worke is not to be deuided. Furthermore, we ſay the ſecond perſon aſſumes, not the firſt, for he is principally offended; not the third, for he is to teſtifie of the reconciliation: yet ſuch is the vnion that wee come by it, both to the Father, and the Spirit. For immediately the ſecond perſon aſſumes, then the Deitie, and hauing fellowſhip with that, wee haue it alſo with the Father and Spirit. Now if the divine nature ſhould firſt aſſume, then would the action be the Fathers; or if the Spirit, then ſhould the Father haue two Sonnes, &c.

CHAPTER XXIII.

Of Christs humiliation.

Question.

WHat *are the parts of Redemption?*

Answere.

Two; *His humiliation, and his exaltation.* Psal. 110. 7. Isa. 53. 12. Rom. 8. 34. Eph. 4. 9. 10. Phil. 2. 8. 9. And the reason is giuen by S. *Luke*, chap. 24. 26. Christ must of necessitie, both suffer, and be glorified, &c.

Q. *What is his humiliation?*

A. *Whereby he was made subiect to the iustice of God, to performe whatsoeuer the same might require for the redemption of man.* Rom. 10. 4. Gal. 4. 4. Heb. 7. 22. Christ became our Suretie, and so bound himselfe to pay all our debts. Papists say, Christ is a Mediator betweene himselfe, and vs; but they are ignorant, how a sinne may more peculiarly be against one person, then another; as the manhood it selfe is more properly vnited to the second person, then any other. Christ doth principally mediate betwixt the Father and man; and yet the iustice of the whole Deitie, and consequently of euery person is satisfied.

Q. *What did the iustice of God require?*

A. *Two things; Satisfaction for the trespasse, or payment of the forfaiture, and righteousnesse answerable to the law, for the payment of the principall.* The one frees vs from death; the other, brings vs to life. By the first wee are made no sinners, by the second wee are made iust. The law stands still in force for death, and life, sinne and die, is by Christs death satisfied, doe and liue, is by his life fulfilled. *Dan.* 9. 24. Christ reconciles to God by suffering, and of enemies makes vs friends: but wee neither deserue, nor can iustly

desire

deserue any thing, vntill he bring his owne righteousnesse for vs. Rom 4. 25. Q. *Wherein consists it then?*

A. *In the performance of two things, both for himself, and vs, to be accepted, and to stand, as for performing perfect obedience thereunto, as also to undergoing for his such debts and duties as were required.* Adam was made in the image of God, and bound to keepe the law for himselfe, and vs: so Christ must be conformed in nature to Gods image, and in all his actions to his Fathers will. He is holy and iust, both for vs, and himselfe; but his sufferings are onely for vs, and not himselfe. And here two questions arise; first, whether his originall righteousnesse, and actiue obedience, were onely for himselfe, his passiue onely for vs, and sufficient for our saluation? It may be obiected, By his blood we are saued, &c. Ans. Here a part is put for the whole; for, we are saued as well by his life, as by his death, and they are both of them, both actiue and passiue. Christ suffered in being circumcised, and he was no sooner made man, & made vnder the law, but he began to pay for vs; for, as *Adam* dyed as soone as he had sinned: so Christ suffered as soone as he became our suretie, therefore his whole life & death are for vs, and our payment. He that dies by the law is not acquitted, or iustified, but condemned. He that makes *satisfaction* may be pardoned, or punished, but not iustified. Euery law acquits, when men are found to haue done nothing against it: but it moreouer rewards, when subiects are found to performe the vtmost required by it. Christ therefore is to suffer and satisfie, but that will not iustifie vs, except further be found in him, that he hath done nothing against the law, nay, also that he hath to the height and full measure fulfilled it. We haue need both of originall and actuall righteousnesse to bring vs to heauen, and out of him it is not to be found. The second controuersie is about the second death, which is the punishment of the damned, and therefore not fit for Christ to suffer. Concerning this we acknowledge that Christ did not, neither could truely, and properly suffer the second death, which is a casting out and banishment from blessednesse, and the

fauour of God God forbid that any Christian should haue such a thought of our Lord Christ, who euer since his conception was one Sonne, and could not be other for any moment of time. He and his Father were neuer separated in loue and affection; because Christ, euen in vnder-going of this, obeyed his Father: yet were they for a time separated in apprehension, and representation, God punishing his Sonne iustly for vs, in as much as he stood in our stead. Whiles Christ suffered bodily dolors he neuer complained, *Isa.* 53. 7. No thornes, no nailes, fetcht bloud from him with so much paine, as his owne thoughts, *My soule is heauie, &c. My God why hast thou forsaken me?* Oh, what man, or Angell can conceiue the raking of that heart, that without all outward violence, meerely, out of extremitie of his owne passion, bled, through the flesh and skin, not some faint dew, but solide drops of bloud. If I bee asked, how the Sonne of God (very God) whose humane soule was euer hypostatically & inseparably vnited to the Godhead, could be cast vpon so fearefull an obiect, and bereft of the fruition of heauenly ioy? I answere, that the cause of this was ἀνωτικὴ λύσις, the resting of the Deity from actuall and comfortable influence, into the humanitie, or the holding in, for a time the beames of that glorious diuine light, a kinde of veyle being drawne betweene them, not of reall separation, for that is impossible, but of actuall interposition, or imputation of the cursed estate of those, whom he was first to represent, and then to redeeme by such performance for them. Hereto we must adde how his sufferings were aggrauated by his fulnesse of knowledge, and want of comfort. He did not shut his eyes, when he drunke the bitter and dreggish cup of his Crosse. We read of *Theodorus*, a Martyr, that when he had hanged tenne houres vpon the racke for Religion, his ioynts distended, and distorted, &c. felt no paine at all, because he was comforted by an Angel, who in the forme of a yong man wiped off his sweat with a cleane towell, and powred coole water vpon his racked limbes, &c. But Christ when he suffered found none to comfort him, no, none to pittie him. Not

an

an Angell dare be ſeene to looke out of the windowes of heaven, to relieue him, whiles the Father will ſmite him. And ſurely, if Chriſt had not here wreſtled for vs, his other death vpon the Croſſe had never ſaved vs from the wrath of God, torments of Devils, and fire of hell. His conformitie with God in holineſſe, is expreſſed. *Luk.* 1. 35. in obedience. *Ioh.* 5, 30. *Rom.* 5. 19. *and* 10. 4. In ſuffering. *Phil.* 2. 8. *Heb.* 5. 8. *Math.* 26. 37. *Mark.* 14. 34. *Luk.* 22. 44. *Math.* 27. 46. And that it was both actiue and paſſiue, is plaine, by the eating of the paſchall Lambe. *Exod.* 12. with ſweet bread, and ſowre hearbs.

Q. *How many parts are there of his humiliation?*

A. *Two*; *His life and death*: there is nothing in the whole hiſtory of Chriſts life and death, but it makes for vs, all our liuing and dying, ſeruing for no better vſe, but to make vs miſerable. *Phil.* 2. 7. 8. *Ioh.* 10. 11. *and* 18. 37. He did liue to beare witneſſe to the truth of ſalvation, and died to ſeale it with his bloud. *Heb.* 9. 16. 17. 18.

Q. *What was his life?*

A. *His willing vnder-going of the miſeries of this life for vs, and the full ſanctification of ours in all points*; from the ſeparation of the ſeed, to the ſeparation of his Soule, he liued for vs, and our good. He begins to liue where we begin to die, that is, in the mothers wombe, and to ſanctifie vs, where we begin to be vncleane. *Heb.* 2. 14. 15. 16. 17. 18.

Q. *What are the parts of his life?*

A. *His being in the mothers wombe, and his being out of it.* Our originall is polluted by propagation, and our whole life by an evill converſation, he muſt therefore beginne to cleanſe and cleare the fountaine, and make all the ſtreames ſweet by his paſſage thorow them. *Luk.* 2. 6. 7.

Q. *What are the parts of his life, being yet in his mothers wombe?*

A. *His conception, and nativitie.* Wee are polluted in both, our very warming is a diſpoſing of vs to a ſinfull conception and birth. *Pſal.* 51. 1. Chriſt therefore muſt be both conceiued

conceiued and borne for vs. *Isa.* 7. 14. *Luk.* 1. 31. 32. 33. *Math.* 1. 18.

Q. *What is his conception?*

A. *Whereby he was made of the seed of the Virgin, taken out of the rest of the masse, and sanctified by the holy Ghost, after that she was betrothed vnto Ioseph, and before they came together.* The conception is without generation, that there might be no conveyance of originall sinne vnto Christ, and by separation in the Virgin, that Christ might be borne of holy seed. *Ier.* 31. 22. *Luk.* 27. 34. 35.

Q. *How was his soule created and adorned?*

A. *Immediately of nothing, and infused with great perfection,* but not so absolute, as that it receiued no after increase of knowledge, and wisedome. *Luk.* 2. 40. 52. He increased as well with God as man; and therefore he receiued not all at once, to manifest afterwards, as need required. He by his actions did merite vnto himselfe a further augmentation of gifts.

Q. *What is his nativitie, or birth?*

A. *Whereby he was borne of the Virgin Mary, who was of the house of Dauid.* Hence Christ is the Sonne of the *ten Fathers* of all the world, more especially, of *Abraham*, and *Dauid*, being peculiar types of Christ. *Abraham* had the promise renued vnto him, by calling him out of *Chaldea* into *Canaan*, a type of heaven, where Circumcision, a badge of separation was instituted, & the Church brought more particularly into one Nation, that the line & lineage of the *Messias* might the better be knowne; afterwards it comes to *Dauid*, whose kingdome was made a more peculiar type of Christ. Furthermore, *Mary* was heire of the kingdome of the Iewes, hence Christ was borne King of the Iewes. *Mat.* 2. 2. the Wise men aske for a borne King, not for *Herod* the vsurper. Againe, shee was to marry with one of the kindred, to preserue the seed of *Dauid*, and therefore shee was betrothed to *Ioseph* by name, and one of the same familie, but not as yet married vnto him: so that Christ was both by nature, and law, lawfull heire of the

the kingdome, though he never came the ordinary way. *Math.* 1. *ver.* 1. to the end. The *Genealogie* is devided into three ſeverall foureteene generations; becauſe of a threefold change of government. Firſt, in the *Patriarkes*. Secondly, in the *Kings*. Thirdly, in the *Dukes*. The Regall began with *Dauid*, and ended in *Ieconias*. Ier. 22, 30. And ſo from *Salomons* poſteritie was tranſlated to the poſteritie of *Nathan*. Ezek. 21. 26. And the *Crowne* changed into a *Diademe*, which had a threefold over-turne before it came to the right heire. *Ezek.* 21. 27. Firſt, in the *Maccabees*. Secondly, in the *Prieſts*. Thirdly, in *Herod*. In all this time *Danids* poſteritie liued in private, and Chriſt found the Scepter cleane gone. Whiles the fooliſh Iewes gloried in their Temple, the Lord deſtroyed it, to ſhew them, that it was not an earthly but a ſpirituall Temple, that he regarded; and remoued the government from *Danid*, and from *Iudah* to *Leui*, and then to a very ſtranger, an *Edomite*, checking them very often, before his birth, for their vaine conceit, both of Church and Common-wealth. And yet it ſeemes Chriſt had ſome conſanguinitie, both with the Princely and Prieſtly progenie. *Luk.* 1. 36. he came to ſaue of all ſorts of men, and therefore ſpread farre in his race. That law *Num.* 36. 7. did not limit the Tribe of *Levi*. Exod. 6. 23. 1 Chron. 22. 11.

Q. *What is the hiſtory of his life, being out of his mothers wombe?*

A. *It is either his priuate, or publicke life.* This was ſhadowed out in the *Leuites*, who might not miniſter at the Altar, till they were thirtie yeares old. *Num.* 4. 3. At twentie yeares, the *Iſraelites* might goe to warre: but greater maturitie is required in Gods miniſters, who ſerue publickly at his Altar. And our bleſſed Sauiour, who would fulfil euery type, miniſtred not till he was thirtie yeere old. *Luk.* 3. 23. yet all the time of his private life, he liued for vs, even to ſanctifie vnto vs, as well our dayes ſpent in priuate as publicke.

Q. *What are the parts of his priuate life?*

A. *His infancie, and time of subiection to his parents*, both needfull for vs, seeing wee offend God being Children, as well as in the yeares of discretion. Infants are no innocents before God, but euen then prouokers of GODS wrath, though they haue not wit to sinne with so high an hand against God as others. *Luk.* 2. 7. 51.

Q. *What is reuealed concerning his infancie?*

A. *His Circumcision, oblation, and flight into Ægypt.* As a Iew he was to vnder-goe the Ceremonies that belonged vnto them, yea, and to put an end vnto them. He was circumcised in his priuate life, liuing then as a Iew; baptized at his entrance into his publicke, because he did then put forth himselfe more openly to be the *Messias* of the whole world. *Luk.* 2. 21. 22. 23. 24.

Q. *What is meant by his Circumcision?*

A. *He was circumcised, not because he needed that himselfe, as if corruption had beene in him, which must be cut off by mortification: but for that he was to fulfill the righteousnesse thereof, and put an end to all ceremonies, and to shew that the force of that Sacrament, which did seale vnto the Fathers their reconciliation with God depended on him, and that in him was found, that which ought to be in euery circumcised person, a pure and an vndefiled heart.* Luk. 2. 21. It was not onely a seale, or signe of righteousnesse, but also a bond, or obligation of fulfilling the law. *Rom.* 4. 11. with *Rom.* 2. 25. *Gal.* 5. 3. Christ therefore being circumcised, bound himselfe to keepe the law, both for vs, and himselfe. This importable yoke was layd vpon his necke. *Act.* 15. 10. 2 *Cor.* 5. 21. Hence, at his circumcision he had his name *Iesus*, for by binding himselfe to the law, he saued vs. *Act.* 4. 12. There were two that had this name in the old Testament, the one, a Magistrate, the other, a minister. And the first had his name changed when he was sent as a spie into *Canaan*. Num. 13. 16 from *Oshea* to *Iehoshua*. From *let God saue*, to *God shall saue*. Vnder the law (which brings vs, as it were, into a wildernesse) we may desire, wish, and pray, that there were

were a Saviour; but vnder the Goſpell, wee are ſure of ſalvation, and that our *Iehoſhua* hath bound himſelfe to fulfill all righteouſneſſe for vs.

Q. *What is meant by his offering?*

A. *It was to ſhew, that he indeed was the firſt borne that was to be dedicated to the Lord, whereof all others were but types.* Luk. 2. 22. 23. 24. *Lev.* 21. 1. 2. 3. 4. 5. &c. is ſet downe both the ſeparation and purification of women. The one, in regard of originall ſinne, the other, in regard of actuall. The Maſſe ſeparates from God, and yet when the forgiueneſſe of that is ſealed by circumciſion, yet ſtill remaines a daily purification. After the Leper was waſhed, he was to ſhaue off his hayre, ſhewing how the ſuperfluities of ſinne were daily to be purged away. Furthermore, becauſe the female was more moyſt then the male, there was a longer time preſcribed for the one, then the other. The ſeparation for a male was ſeven dayes, for a female foureteene. The purification for a man child, thirtie three dayes, for the woman, ſixtie ſixe. Now *Mary* needed neither of theſe, for Chriſt was borne free from all ſinne, both originall and actuall, he was *the holy of holies.* Dan. 9. 24. yet becauſe he was our Suretie, his mother was ſeparated ſeven dayes, and he was circumciſed the eighth, and when ſhe had accompliſhed thirtie-three dayes of purification, he was preſented vnto God, all this was to ſhew that her ſeed tooke vpon him all our debt, and was content that his Father ſhould impute vnto him, both our originall and actuall ſinne, and that by him wee ſhould be purified from both. *Rom.* 7. 18. That which dwells in vs is laid vpon him: his offering was a paire of turtles, to ſhew that innocency that was in him, and ought to be in his Church. He offered not the Lambe, becauſe the ſubſtance being there, the ſhadow was to vaniſh; as alſo that he became poore for our ſakes. Againe, he was preſented, as the firſt borne, to ſanctifie all others, and preſerue them aliue. *Exod.* 12. 29. *Ægypts* firſt borne was ſmitten, becauſe they wanted the blood of the Lambe. And as types of Chriſt ever after, the firſt

borne were either consecrated, or redeemed. *Exod.* 13. 15. *Num.* 3. 12. Of beasts, onely the vncleane were redeemed, the rest sacrificed. *Num.* 18. 15. And of men, God would haue all redeemed. Christ therefore in all consecrations was typified, as the price of euery mans redemption, being before God vncleane; yea, the very strength of man. *Gen* 49 3. could not stand out with the wrath of God; but for this that Christ hath ransomed it. *Math.* 20. 28. *Ioh.* 17. 19. Furthermore, the first borne had a right aboue all the rest. *Deut.* 21. 17. And they were to depend vpon their elder brother. *Gen.* 25. 31. *and* 27. 36. *and* 49. 3. Hence Christ *Math.* 1. 15. *Luk.* 2. 7. is called that first borne, and *Rom.* 8. 29. amongst many brethren. Yea, sets him aboue Kings, *Psal.* 89. 27. Nay, the very Angels. *Heb.* 1. 6. *Psal.* 97. 7. And he alone by right may aske for the ends of the earth to possesse them. *Psal.* 2. 8. he is heire of all. *Heb.* 1, 2. and hath power to make vs sonnes, *Ioh.* 1. 12. and fellow-heires with himselfe. *Rom.* 8. 17.

Q. *What is meant by his flight into Ægypt?*

A. *That he might therein also fulfill the type and prophecie of God, in calling his sonne out of Ægypt; and that therein wee might learne, how he was to descend into spirituall Ægypt, to heare our labours and stripes, and bring vs out of thraldome and bondage into spirituall Canaan.* Math. 2. 13. 14. *Israel* was borne in *Canaan*, went downe into *Ægypt*, and came backe againe triumphantly. They went downe voluntarily and freely, but returned by force of Armes: so we that were the sonnes of God by Creation, and placed in Paradise, left our standing with God freely, and went downe into the kingdome of darkenesse, and are brought backe againe by the infinite power of God in Christ. *Exod.* 4. 22. *Israel* was not Gods sonne by nature but grace; therefore must the naturall sonne of God enter into the *Ægypt* of this world, to reduce poore Captiues to their auncient liberties. *Israel* was in *Ægypt* in the time of her infancie; *Adam* went downe too vpon the day of his Creation, or not long after, and therefore Christ to answere both, went

downe

downe being an Infant. Againe, Christ after many admirable testimonies of his royall birth, will fall backe againe into wonderfull obscuritie, to shew plainely, how our pride was to be expiated. And here *Moses* is a liuely type of Christ. *Moses* by flight escaped *Pharaohs* rage, and returned againe when they were dead that sought his life, and became a deliuerer: So, Christ escaped the butchery of *Herod*, came backe againe when his enemies were dead, and became *Israels* happy deliuerer. His infancy was most spent in *Ægypt*, as being our most vnprofitable time; but his education must be in *Canaan*: but not as a King in *Ierusalem*, Psal. 110. 2. or *Bethlehem*, *Dauids* citie. *Mic.* 5. 2. but in greater obscuritie, befitting his humiliation, in *Nazaret*, a place both base and wicked. *Ioh.* 7. 52. with 1. 46. Hence he was called a *Nazarite*, by which name the *Deuils* disgraced him. *Mar.* 1. 24. *Scribes* and *Pharisees* reiected him. *Ioh.* 7. 52. *Act.* 6. 14. and the *Iewes* scorned him. *Matth.* 26. 71. *Ioh.* 18. 5. 7. *and* 19. 19. And yet *holy Angels*, that better knew the mystery, did adore him in it. *Mar.* 16. 6. And vnder it was he preached. *Act.* 2. 22. *and* 4. 10. And the godly beleeued in him. *Mar.* 10. 47. Neyther is our Saviour ashamed of it in his glory. *Act.* 22. 8. The reason of the name is abundantly testified of by the Prophets. *Nazer*, or *Nezer*, is an ornament giuen to the *Nazarites*, *hie Priest*, & *Princes*, whereby they are distinguished from the vulgar. *Nazarites* that gaue themselues to God by vow, had the bush of their hayre called *Nezer*, Num. 6. 7. 8. The high Priest had *Nezer* vpon his head. *Exod.* 29. 6. And as the former were holy to the Lord as long as they kept on their lock, so was holinesse written vpon this, *Exod.* 39. 30. And the very oyle that did consecrate it, is called *Nezer*, *Lev.* 21. 12. So the Crowne vpon the Kings head is called by the same name. 2 *Sam.* 1. 10. 2 *King.* 11. 12. *Psal.* 89. 39. Christ therefore being called a *Nazarite*, is separate from all others, as most holy, and is our true Prince and Priest, *Psal.* 2. 2. 6. *and* 110. 4. Furthermore, he is called a *Nazarite*, as was *Ioseph*, Gen. 49. 26.

Deut. 33. 16. that is, one ſeparate to be a preſerver of his brethren. *Ioſeph* was a long time obſcured, before hee was brought forth to feed the famiſhed: ſo, Chriſt did lie hid a long time in this citie, before he ſteps forth to his publicke function. *On Chriſt ſhall Nezer flouriſh.* Pſal. 132. 18. *Sampſon*, whoſe haire was faire and ſtrong, *Iudg.* 13. 25. and who liuing, and dying, devoured his enemies, is a royall type of Chriſt. *Luk.* 11. 22. But *Nezer* thus taken, is with *Zain*; it is alſo written with *Zade*, which ſignifies a *branch*, and ſo indeed Chriſt is called, *Iſa.* 11. 1. Alſo *Zemach*, which ſignifies the ſame, *Ier.* 23. 5. *and* 33. 14. *Zech.* 6. 12. *and* 3. 8. *Iſa.* 4. 2. In the tribe of *Nephtali*, was there a Citie called *Hazar*, or *Enhazar*, *Ioſh.* 19. 37. And by contraction *Nazar*, from whence *Nazareth* might be deriued, a Citie of ſprigs and branches: that place in *Ioſhua* called *Cinereth*, afterwards was called *Genezar*, or *Ge-nezareth*, the valley of branches: ſo Chriſt being the true branch of *David*, would grow in this Citie, and afterwards put forth himſelfe as our *Meſſias*. By all this we ſee, that eyther place, or perſons giues vs an apt reaſon of this derivation, as ſufficeth to fulfill the Prophecie.

Q. *What is written of the time of his life, wherein he liued ſubiect to his Parents?*

A. *Two things; firſt, his diſpute with the Doctors at Ieruſalem, when he was twelue yeeres old:* ſecondly, *his labouring with his hands.* Luk. 2. 42. 49. 51.

Q. *What is meant by his diſpute with the Doctors?*

A. *It was (as it were) the giuing notice before hand of his publicke calling, and that he was the true Rabbi, or Doctor that came from God.* Luk. 2. 46. 47. The children of the *Iewes* had a double education, firſt, at home, *Exod.* 12. 26. *Deut.* 4. 10. *and* 6. 7. ſecond, in the Schooles, 1 *Sam.* 10. 5. 10. 2 *King.* 2. 3. *and* 4. 38. *Act.* 22. 3. 2 *Tim.* 3. 15. Chriſt at home did both teach, and was taught. *Luk.* 2. 49. to ſanctifie our private education, and inſtruction; but for the more exact teaching, Chriſt had none. *Ioh.* 7. 15. *Mar.* 6. 2. to ſhew, that *he needed not to learne of man*, and yet hee entred

entred into the Schoole at twelue yeeres, both to sanctifie that profession, as likewise to shew himselfe to be the great Doctor that was shortly to come into the world; and had no need to learne of any other. *Iohn* 1 18. *and* 7. 16.

Q. *What meant his labouring with his hands?*

A. *That he might also beare our curse, who were with the sweat of our browes to eate our bread.* Gen. 3. 19. The word, subiect to his parents, *Luk.* 2. 51. signifies, to be *ordered*, and *governed* by another in outward Arts, and Sciences. *Math.* 13. 55. with *Mar.* 6. 3. He was not onely the *Carpenters* sonne, but the *Carpenter*, and therefore *verse* 2. they were offended at him. He was neither brought vp in the Temple, as was *Samuel*; nor among the *Pharisees*, as was *Paul* at the feet of *Gamaliel*; neither in the wildernesse amongst the *Essees*, &c. All which might haue gained him some authoritie amongst his owne; but with *Ioseph* a *Carpenter*, in a most obscure village. All this might well shew his humilitie for our good, as likewise shew vs that the builder of the world, *Heb.* 1. 2. *and* 11. 10. was now come to repaire the decayes of it, and even to sanctifie vnto vs the meanest trade and calling in the world. Furthermore, beside bodily labour for the space of eight-teene yeares, Christ did wonderfully increase, *Luk.* 2. 52. with 40. *Ioh.* 1. 14. and by reason of the *Hypostaticall vnion*, had all fulnesse dwelling in him. *Col.* 2. 9. yet this hid it selfe for a time, 2 *Cor.* 8. 9. *Phil.* 2. 7. 8. So that question is iustly moued, whether there was a reall increase of wisedome, stature, and grace, or onely an apparent and visible declaration of that which was in Christ from his very first subsisting, and being in our flesh? The *auncient Diuines* least they should derogate from the *hypostaticall vnion*, thought the increase to be in outward effects, no inward habites. Yet body and soule, being finite receiued according to measure, and manner: and as the one increased in quantitie, so the other in qualitie; the wisedome of the soule, as the stature of the body, receiuing a daily augmentation.

He

He is sayd to grow inwardly as well as outwardly, and to learne by his owne actions, *Heb.* 5. 8. And we know that frequent actions require habites, or at least, a further perfection of infused gifts and graces; and questionlesse, all this time of eight-teene yeares labour, he according to the increase of grace, became gracious in his calling; for the Text saith, both with God and men he manifested a wonderfull thriuing in goodnesse.

Q. *What is his publicke life?*

A. *Wherein he more publickly declared himselfe to be that Messias, which was so long before expected and looked for.* He had hitherto beene hid in the chips; but now being polished and perfitted, he comes forth and provokes the adversarie to set vpon him. *Mar.* 1. 9. *Math.* 3. 13. *Luk.* 3. 21. 30.

Q. *What the parts thereof?*

A. *His initiation, course, and conclusion*; his *ingresse, progresse*, and *egresse*. Christ doth not abruptly set vpon the course of his calling, but makes an excellent preparation vnto it. *Act.* 1. 22.

Q. *What is to be considered in his very entrance?*

A. *His Baptisme, with his temptation and fasting.* Math. 3. 13. and 4. 1. Mar. 1. 12. Luk. 4. 1.

What is meant by his Baptisme?

A. *He was baptized as he was circumcised, not for any need he had thereof in himselfe, who needed no washing, but to sanctifie our Baptisme, and to shew both by his circumcision and baptisme, that he was the band and knot of both Couenants, the end of the old and beginning of the new.* Luk. 3. 21. *When all the people were baptized, Christ also was baptized*, so hee had many witnesses; he was baptized in *Iorden*, for there the people passed over into *Canaan*. Iosh. 3. 17. And now was he come that gaue passage into heauen, &c.

Q. *What is meant by his fasting?*

A. *His holy preparation to his after temptation*; wee by eating surfeited of sinne, and he will beginne to cure vs with abstinence; our superfluitie, by his fortie dayes emptines,

accor-

according to the old rule; *Hunger cures the diseases of gluttonie.* His course of cure was wonderfull, not by giuing vs receits, but by taking our receits for vs, &c. Mat. 4. 2.

Q. *What is the meaning of his temptation?*

That whereas the first Adam encountring with the Devill was ouercome: so the second opposing himselfe to the conflict, might ouercome him for vs, and wee through him in our fights, Mat. 4. 1. to 13. All the while Christ lay still in his fathers shop, and medled onely with the Carpenters chips, the Devill troubled him not; but now that he is declared the Sonne of God, & solemnly invested into the office of Mediatorship, and goes about to dis-throne him, and to cast him out of his kingdome, now he bends all his forces against him. The two Purgatories of a Christian, are Repentance and Temptation, and wee are no sooner come out of the one, but we must looke to enter into the other. If we haue passed the waters of Repentance, wee must looke so be cast into the fire of Temptation. No sooner is *Israel* out of *Ægypt*, then *Pharaoh* pursues them, and if he be drowned, yet will the *Amalekites* vexe them: yet here is our comfort, that Christ hath borne the heat of the day, and that wee in him shall be able to hold out the rest of the conflict.

Q. *What is meant by his publicke course?*

A. *A diligent teaching by his forerunner Iohn Baptist, himselfe, and his Disciples, as also a continuall working of miracles, that he might bring the Iewes to an acknowledgement of God, and himselfe, being sent from God.* Ioh. 1. 6. 7. Luk. 4. 15. Ioh. 2. 23. Math. 10. 7. 8. Luk. 10. 9. Act. 2. 22.

What is the finishing thereof?

A. *His passion, and crucifying,* so the Creed concludes his life by a generall & particular; Passion is generall to both, yet as the case stood, Passion is limited to *Pilate*, Crucifying is left indifferent, as well to expresse Gods hand vpon him, and power of darknesse, as of his other persecutors: but the truth is, passion and action runne along from the one end to the other of his humiliation. Passion is, as the

cuso stands betwixt God and Christ, and Christ and his persecutors action, as betweene God and vs, and vs and Christ. Christ in a patient as he suffers for vs as the hands of his Father, devils, and men; and an agente as he becomes our Surelie, and reconciles vs to God. *Psal.* 69. 4. *He restored that which he took not away.* Act. 2. 23. & 4. 27.

Q. *Keeping vpon the generall and particular torture, what is his passion?*

A. *Christ standing under Pontius Pilate, with the rest of his persecutors, who brought him vpon the stage, that God might punish him for our sakes.* Act. 4. 27. 28.

Q. *What is heere to be considered?*

A. *His apprehension into death, and exposing of him into the hands of the wicked.* Matth. 26. 2. 17. 36. 47.

Q. *What is the preparation?*

A. *Whereby Christ being to giue his last farewell vnto nature, prepares and makes ready himselfe for death.* Luke. 22. 15.

Wherein consists it?

A. *In celebrating of the Passeover, and his agonie in the Garden,* he begins his Passion with the Passeover; for the Paschall Lambe was a more particular type of his suffering, and from that time the Devill began to worke in *Iudas*, and the *Iewes*, and it was the fittest, because at such publicke times, malefactors were executed, that all might the better know the sinne and be instructed, &c. This the high Priest and his followers, thought to be a very convenient time to let the people know Christs blasphemie, as also to suppresse his Doctrine, so much by them detested. *Matth.* 26. 20. 36.

Q. *What is meant by Christs keeping of the Passeover?*

A. *That he was the Lambe signified in the Passeover, and that now was the time wherein he was also to put an end to the same by himselfe, and therefore in place thereof he instituted the Sacrament of his last Supper.* Luke. 22. 14. 15. 16. 17. 18. 19. 20.

Q. *What is meant by his Agonie?*

A. *His grievous conflict with himselfe about the undergoing of his Passion, when in the Garden he sweating drops of blood,*

cryed

cryed unto his Father once and again, that if it were possible, the cup might passe from him, and in the end he was heard and answered, Math. 26. 36. Luk. 22. 42. 43. 44. Heb. 5. 7.

Q. *What is this exposing unto judgement?*

A. *The last act of his humiliation, wherein he was to undergoe the greatest penaltie for our sinne, at the hands of sinners themselves*; and therefore is put in Scripture for the whole worke of our Redemption. The *Iewes* choose a time wherein they might put our blessed Saviour to the greatest shame; a time of the greatest frequence, and concourse of all *Iewes* and *Proselytes*: an holy time, when they should receive the figure, they reiect the substance: when they should kill and eate the Sacramentall *Lambe*, in faith, in thankfulnesse, they kill the Lambe of God, our true Passeover, in cruelty and contempt, &c. *Isa.* 53. 3.

Q. *What are the degrees of this his exposing unto judgement?*

A. *The first is his apprehension in the Garden, by Iudas, and a company of armed men, sent from the chiefe Priests and Elders of the people*, Math. 26. 47. Luk. 22. 47. Ioh. 18. 3. *Adam* began our misery in a Garden, and there will Christ begin to suffer for us. It is probable, that it was one of *Solomons* Gardens, the pleasures whereof he sanctified by paines, and fulfilled the type of comming to his Garden, *Can.* 5. 1.

Q. *Why was Christ thus apprehended?*

A. *That he being in our stead, might undergoe the greater contumelie and reproach, deserved by us*; for they came with billes and staues to take him, as if he had beene the greatest Malefactor that ever was, *Math.* 26. 55.

Q. *What is the second degree?*

A. *His arraignment before the Ecclesiasticall and politicke Magistrate*, as if he had broken all lawes, and deserved punishment at euery iudgement seat. And all this was done to shew us what wretches wee were in Gods sight, and how he should haue proceeded against us, who by meanes of his Sonne are pardoned, that wee might never see our iust condemnation, otherwise then wee see it acted in our

Suretie, he was posted from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, and backe againe from *Herod* to *Pilate*, by whom he was both iustified and condemned. God running along with the whole Tragedie, and shewing plainely by *Iudge Pilate*, that Christ was not to die for himselfe, but for vs, *the iust suffering for the vniust*, Mat. 26. 57. and 27. 2. *Luk.* 23. 7. 8. Math. 27. 4. 19. 24.

Q. *What was the third degree?*

A. *The most miserable derision and whipping of him that ever was heard tell off; he was to encounter both paine and scorne for vs.* An ingenuous and noble nature, can worse brooke this then the other; any thing rather then disdainfulnesse, & imperious insultation: especially, from so base enemies. The *Iewes*, the *Souldiers*, yea, the very *theeues* flouted and taunted him, and triumph over his misery; his blood cannot satisfie them, without his reproch. *Math.* 26. 67. 68. *and* 27. 28. 29. 30. 31. Oh, that wee could imitate the *Iewes* in their custome concerning evill doers; they had ever some malefactor brought forth to them in their great Feast, which they dismissed with disgrace; so it should bee the happiest peece of our triumph and solemnitie, if wee could bring forth that wicked prophanenesse, wherewith wee haue dishonoured God, and blemisht his Gospell, to be scourged, and sent away with all holy indignitie. See thy Sauiour scourged and beaten for thee, and see if thou canst finde in thy heart to fauour, or cherish the least sinne.

Q. *What is his crucifying?*

A. *After all these abuses he is put to the most accursed death of the Crosse*, a kind of punishment ioyntly with the other, inflicted vpon none but such as were offenders in the highest degree, and euery one was held most accursed that so died, to shew, that he suffered for offenders of the greatest staine and straine, and so to beare our curse vpon him. *Phil.* 2. 8. *Gal.* 3. 12. 13. *Deut.* 21. 23.

Q. *Did he suffer onely these outward afflictions?*

A. *He suffered these as iudgements for sinne; therefore were*

they

they so much the more bitter; and whiles he was on the crosse those three houres of darkenesse, he was assayled with all the powers of darkenesse, so that he felt in his soule and body vnvtterable anguishes, even the effects, or apprehension of the most feareful wrath of God, so that it made him cry out, *My God, my God, &c.* and when that was over, as hauing felt therein the most bitter paines of all his sufferings, he said it was *finished*. Math. 27. 45. 46. Ioh. 19. 30.

Q. *What might this meane?*

A. *That he was for the time reputed as one separated from God, which is the second death*; for as the first death is the separation of the soule from the body, the beginning of our naturall life: so the second death is the separation of both body and soule from God, the beginning of that spirituall life. *Isa.* 53. 4. 5. 6. 10. Christ was never a stranger to the life of God. *Eph.* 4. 18. and yet his Father did for a space seeme to estrange himselfe to his Sonne. Oh, beloued Saints of God; let vs, with that Disciple, follow him a far off; and passing over all his contemptuous vsage in the way, see him thus brought to his Crosse, and still the further wee looke, the more wonders shall wee behold. Euery thing addes to his ignominy of suffering, and triumph of over-comming. It was not done in a corner, as *Paul* saith to *Festus*, but in *Ierusalem*, the eye, the heart of the world; and that without the gates; in *Calvary*, among the stinking bones of execrable Malefactors. Before, the glory of the place bred shame; now, the vilenesse of it. Not a circumstance, but argues the wonderfull humiliation of our Sauiour, and still his paine and scorne increased till all was finished.

Q. *Hitherto of his life; what in his death?*

A. *The expiration, and deliuering vp of his soule into the hands of his Father.* Math. 27. 50. Luk. 23. 46. Ioh. 19. 30. When he had finished all, and indured most exquisite torments, he himselfe without all violence gaue vp the Ghost. For he both cryed with a lowd voyce, and bowed the head immediately before he yeelded his last breath; whereas in

mans death the spirits first faint and tyre, and the head fals downe when they are expired: but Christ being full of spirit, able to hold vp his head, bends the same downe ward of his owne accord, and then dies. Oh, yee sinners, behold, Christs head thus humbly bowed downe in a gracious respect to you; his armes are stretched out louingly to embrace you; yea, his precious side is open to receiue you, there is no more accusation, iudgement, death, hell for you: all these are no more to you, then if they were not, if yee can beleeue; *who shall condemne?* It is Christ which is dead. *Rom.* 8. 34. I know every man is ready to reach forth his hand to this dole of grace, and would be angry to be beaten from this doore of mercy; surely, there is no want in this *Messias*, looke that the want be not in thy selfe: hee hath finished, but thou beleeuest not, thou repentest not, all is in vaine to thee; for all these, thou maist be condemned. What ever Christ is, what art thou? Here is the doubt: *Christ is a good shepherd, and giues his life for his sheepe*: But what is this to thee, that art secure, prophane, impenitent, thou art a wolfe, or a goat. *Christs sheepe heare his voyce*, but thou art a rebell to his law, and therefore canst not hearken to his Gospell for mercie, &c.

Q. *What is his death to vs?*

A. *Christ was willingly content to indure the separation of his body and soul for a time, which is the first death, that hee might take away whatsoeuer is iudgement therein, and sanctifie the same vnto vs.* 1. Cor. 15. 55. 56. 57. Wee were the authors of this death, and our Saviour did alter it, our disobedience made it bitter, his mercy hath made it not to be euill vnto vs. Oh, my Saviour, how hast thou perfumed and softened this bed of my graue by dying? How can it grieue mee to tread in thy steps to glory? The worst peece of the horror of this death is the graue, and that part which is corrupted feeles it not; the other, which is free from corruption, feeles an abundant recompence, and foresees a ioyfull reparation. Wee carry heauen and earth wrapt vp in one compound;

compound; it is but restitution, when each part returnes homeward.

Q. *What followed his death?*

A. *His buriall, and abiding in the grave, to the end, that hee might sweeten the same for vs*; and whereas it was by reason of sinne, a dungeon, to reserue the guiltie body against the day of judgement, it is through him become (as it were) a perfumed bed for the elect, against the day of Resurrection. *Matth* 27. 59. 60. *Luk.* 23. 53. *Isa.* 57. 2. Buriall comes of burning, an auncient custome of burning bodies, and then preserving their ashes in a pitcher in the earth. Hence it may be that the Auncients to prevent an absurd conceit of this kind of Funerall concerning Christs body, whereof not a bone was to be broken, or wasted, added descending into hell, to shew, that Christ was not burned, but buried, by going downe into *Sheol*: but it is not for mee to determine the doubt, I leave it to ripes judgements. One thing more I adde, that buriall is sometimes taken for preparation of a body for the grave. *Matth.* 26. 12. *This woman did to bury me, &c.* Christ died, was embalmed, and then interred.

CHAPTER

CHAPTER XXIIII.

Of Christs Exaltation.

Question.

HItherto of his humiliation; *What is his Exaltation?*

Answere.

It is his victory and triumph over his and our enemies, the Deuill, sinne, and death, with the world, and whatsoever else might crosse the felicitie of the Saints. Eph. 4. 8. 9. 10. Phil. 2. 9. 10. It was the strangest and strongest receit of all the rest, by dying to vanquish death. 1 *Thess.* 5. 10. Wee need no more, wee can goe no further; there can bee no more Physicke of the former kinde: there are cordials after this purgation of death, of his resurrection and ascension; no more penall receits. By his bloud wee haue Redemption. *Eph.* 1. 7. Iustification, *Rom.* 3. 24. Reconciliation, *Colos.* 1. 20. Sanctification, 1 *Pet.* 1. 2. Entrance into glory, *Heb.* 10. 19. Woe were to vs if Christ had left but one mite of satisfaction vpon our score, to bee discharged by our selues: and woe be to them that derogate from him to arrogate to themselues, and would faine botch vp his sufferings, with their owne superfluities: hee would not off the Crosse till all was done, and then hauing finished, he went on with a second worke, to build vp a perfect way to heauen vpon this foundation, and from the graue to his throne in heauen, he chalked out for vs the everlasting way.

Q. *Wherein doth the glory of his victory and triumph consist?*

A. *First, in the deposition and laying aside of all infirmities. Secondly, in his assumption and taking vp of all perfections, both of body and soule.* His body was now no more to die but to receiue celestiall perfection. His soule had nothing withheld from it, no truth from his vnderstanding, no goodnesse

nesse from his will: vpon earth hee was ignorant of something, which now is perfectly revealed vnto him, he now knowes the day of judgement, and by his God-head hath euery thing revealed vnto his man-hood that is fit for the government of his Church, though he be absent from vs both in body and soule, that which neither Saint nor Angell can heare, he heares, and puts vp all petitions to his Father. His minde is ignorant of nothing for the manner and measure of a most perfect created vnderstanding, and his will is perfected with the greatest perfections of vertues that are incident to any creature; so that hee is both in soule and body far more glorious then any other creature is, or can be, and made Lord of all. *Heb.* 12.4. The manhood of Christ is not the sonne of God by adoption, or creation, but personall vnion, and so hath no other relation to the Father of sonne-ship, but the same with the God-head; this exalts him highly in glory, and there is as much difference betwixt the sonne of God and other creatures, as betweene a King and his meanest subiect, and as one Starre differeth from another in glory, 1 *Cor.* 15.41. and the Sunne farre exceeds all the rest: so in heauen shall Christ appeare more glorious then any other Saint or Angel. *Rev.* 21.23. *Isa.* 60.19. and shall be as easily knowne from the rest, as the Sunne is from all other Starres, &c.

Q. *Hitherto of his glory in generall; what are the particular degrees thereof?*

A. *The first is his resurrection the third day*, when as his soule and body, by the power of his God-head (never separated from either) were brought together againe, and so rose againe, and appeared to his Disciples for the space of fortie dayes. And this is the earnest of our Resurrection, so that wee shall also rise by the power and vertue of his Resurrection, not vnto judgement, but life everlasting. This is first confirmed by the Angels to men, *Math.* 28.5. 6.7. *Mar.* 16.6.7. *Luk.* 24.4.5.6. Secondly, by his owne apparitions vnto them. *Math.* 28.9.17. *Mar.* 16.9.12.14. *Luk.* 24.15, 36, *Iob.* 20.14. 19. 26. *and* 21.1. *Act.* 1.2.3.

1 *Cor.* 15. 4. 5. 6. 7. 8. 9. Thirdly, by the keepers of the Sepulcher, *Matth.* 28. 11. Fourthly, by his Apostles, *Act.* 2. 24. 32. Lastly, by the inward testimony of the Spirit, in the hearts of the elect, *Ioh.* 15. 26. The power by which he rose is expressed, 2 *Cor.* 13. 4. 1 *Pet.* 3. 18. His immortalitie, *Rom.* 6. 9, 10. dominion. *Rom.* 14. 9. Godhead, *Rom.* 1. 4. The fruit of it to vs, first, in our iustification, *Rom.* 4. 25. Secondly, our sanctification, and glorification, *Rom.* 6. 4. 5. 8. 9. 10. 11. 12. 13. 2 *Cor.* 5. 15. *Eph.* 2. 4. 5. *Colos* 2. 12. 13. *and* 3. 1. 2. 3. 4. 5. 1 *Pet.* 1. 3. 4. 1 *Thess.* 4. 14. &c.

Q. *What is the second degree thereof?*

A. *His ascension into Heauen, by the vertue of his God-head from Mount Olivet, in the sight of his Disciples.* Where he began his passion, there he beginnes his ascension, to teach vs how from dejection, wee shall be brought to our exaltation; as also to teach vs, that because hee is our head, and is already advanced into heauen, thither also must the body follow him. And therefore he is gone before to prepare a place for vs, *Mar.* 16. 19. *Luk.* 24. 50. *Act.* 1. 9. 12. *Heb.* 10. 9. 20 *Ioh.* 14. 2.

Q. *What is the third degree?*

A. *His sitting at the right hand of God the Father*, where we haue his *advocation*, and *intercession* for vs, and need to acknowledge no other *Master of requests* in heaven, but one, Iesus Christ our Mediator. Here good prayers never come weeping home: In him I am sure I shall receiue, eyther what I aske, or what I should aske. I cannot be so happie, as not to need him, and I know I shall never be so miserable, that he will contemne mee, if I come as a poore suter, with my petition vnto him. *Rom.* 8. 34. *Heb.* 9. 24. 1 *Ioh.* 2. 1. 1 *Pet.* 3. 22. *Rev.* 3. 7. Furthermore, by Christs sitting at his Fathers right hand, wee are to vnderstand two things: first, the *returne* of the divine nature, as it were (the worke of humiliation being finished) to his former glory. Christ for a time obscured the excellencie of his Godhead, *Phil.* 2. 6. 7. 8. 9. vnder the vaile of our flesh, but now the

the Curtaine is drawne againe, & the divine nature, which seemed to sleepe in the humane, is awaked, to worke wonders openly, for the good of the elect, and even breaketh forth as the Sunne doth from vnder a cloud, hauing expelled all the mists of his humiliation. Secondly, as there is but a reversion of the divine nature, so this is an *exaltation* of the humane, to possesse that glory and excellency which before it had not, *Psal.* 2. 6. *and* 110. 1. *Dan.* 7. 13. 14. *Act.* 5. 30. 31. *Heb.* 2. 9. *and* 8. 1. 2. *and* 9. 24. Thus might *Steuen* see Christ in a most glorious manner, aboue all other in heaven. *Act.* 7. 55. 56.

Q. *What benefit redoundeth thereby to vs?*

A. *Vnspeakeable, for while our head is so highly magnified, and made Lord of all, wee know that he will rule all for the best, and that no good thing shall be wanting to them that are his, yea, that our sinnes which wee cannot but commit, whiles the old man dwelleth in vs, shall not preiudice our happinesse, seeing he sitteth at the right hand of our Father, to be our intercessour and gouernour.*

Q. *What is the fourth and last degree?*

A. *His glorious returne from heaven to iudgement, both of the quicke and dead,* which is his second comming into the world with great glory and maiestie, to the confusion of them that would not haue him rule over them, and the vnspeakeable good of his owne; for *it is he that iudgeth, and who shall condemne* them? and hereupon is the full worke of Redemption giuen to the Sonne. *Matth.* 24. 30. *Ioh.* 14. 3. *Act.* 1. 11. 1 *Thess.* 4. 16. *and* 2. Epist: chap. 1. ver. 7. 8. *Iud.* ver. 14. 15. *Phil.* 3. 20.

CHAPTER XXV.

Of the Spirits application to the Church.

Question.

HItherto *of Redemption; what is the application thereof?*

Answere.

The making of that ours, which the Lord of life hath done for vs. The purchase of our peace was paid at once, yet must it be severally reckoned to euery soule whom it shall benefit. If we haue not an hand to take what Christs hand doth either hold, or offer, what is sufficient in him, cannot bee effectuall to vs. Wee haue no peace without reconciliation; no reconciliation, without remission; no remission, without satisfaction; no satisfaction without infinite merite; no infinite merit without Christ, no Christ without faith. By this wee are interessed in all that either God the Father hath promised, or Christ his sonne hath performed. Conscience must play the honest servant, and take his masters part, not daring to be so kinde to the sinner, as to be vnfaithfull to his maker. It must not looke straight vpon him, till he by the eye of faith be able to looke straight vpon God. Hence it will suffer no man to bee friends with himselfe, till hee be a friend with God: now by faith in Christ Iesus, *of enemies wee become friends, yea, sonnes*, and as sonnes may expect, and challenge, not onely in this life carefull provision, and safe protection; but in the life to come salvation, and fruition of an everlasting patrimony, *Mark.* 16. 16. *Luk.* 24. 45. 46. *Ioh.* 3. 3. 14. 15. 16. 18. 19. *Ephes.* 3. 17.

Q. To-

Q. *To which of the three persons is this worke most properly ascribed?*

A. *To the holy Ghost*: the Father most properly carries the worke to Redemption, and then the Sonne goes on with it so begun to Application, and then the Spirit finisheth the worke so dispenced by the second person. *Ioh.* 14. 17. 18. 26. *and* 15. 26. 27. *and* 16. 7. 8. 9. 10. 11. Christ left not his Church comfortlesse, but even increased her ioyes by the presence of his Spirit. When he let fall the showers of spirituall operation (after his departure) vpon the *Iewes*; Act. 2. 41. there were at one Sermon three thousand soules added to the Church; a great increase, none such in Christs time. Why? Was *Peter* the better Preacher? Nay, never man spake as he spake, for God gaue him the Spirit not by measure. *Ioh.* 3. 34. *and* 7. 46. But now the spirit was giuen plentifully to the hearers, which before was either restrained, or sparingly imparted. *Eph.* 1. 13. The word, faith, and the Spirit, worke all together, for the applying of Christ vnto salvation.

Q. *To whom is Christ applied?*

A. *To the Church*, which is the proper subiect of Redemption. They that make Christ an vniversall Mediator, and the Spirit a generall agent in applying to all, and yet the Father but a speciall elector of some, shew themselues ignorant of the manner of the co-operation of the sacred Trinitie. For as the Father beginnes by election, so the Sonne goes on by Redemption, and the Spirit finisheth the worke by application: so that application is as speciall as election, *Ioh.* 17. 9. 10. 11. As the Father redeemes his owne by Christ: so he keepes them by the Spirit. *Eph.* 5. 25. He gaue himselfe onely for his Church, *vers.* 26. 27. and the same he doth present holy to his Father, by the worke of his Spirit.

Q. *What is the Church?*

A. *The number of all those that are applied to Christ by the*

Spirit: The propet efficient of the Church is the Spirit; the matter, the elect and called; the forme, their mysticall vnion with Christ; the end, to shew forth the glory of Gods mercy. Hence it followes, that the Church is one individuall and singular body, and not to be devided into many bodies, properly taken; and therefore it is a foule error of the Separation, to say, a Congregation is a Church properly taken, when it is two wayes, tropicall and figuratiue. Either an accident being put for the subiect (for gathering is no more) or a member for the whole, if the Congregation containe any of the elect in it, otherwise all in it are but shadowes of a Church. Secondly, out of this Church there is no salvation; a man may be saued that liues in no visible Congregation, yet if he liue out of this body hee must needs perish. Thirdly, this Church neither in the whole, nor the parts, can erre in necessaries, totally, or finally. Fourthly, this Church shall continually increase, vntill the day of judgement. Fiftly, this Church is in it selfe formally inuisible vpon earth. Sixtly, it hath no spirituall head but Christ. And thus may wee climbe vp to Mount *Nebo*, and from thence take a true view of this holy land of *Canaan*.

Q. *What worke of God doth here principally appeare?*

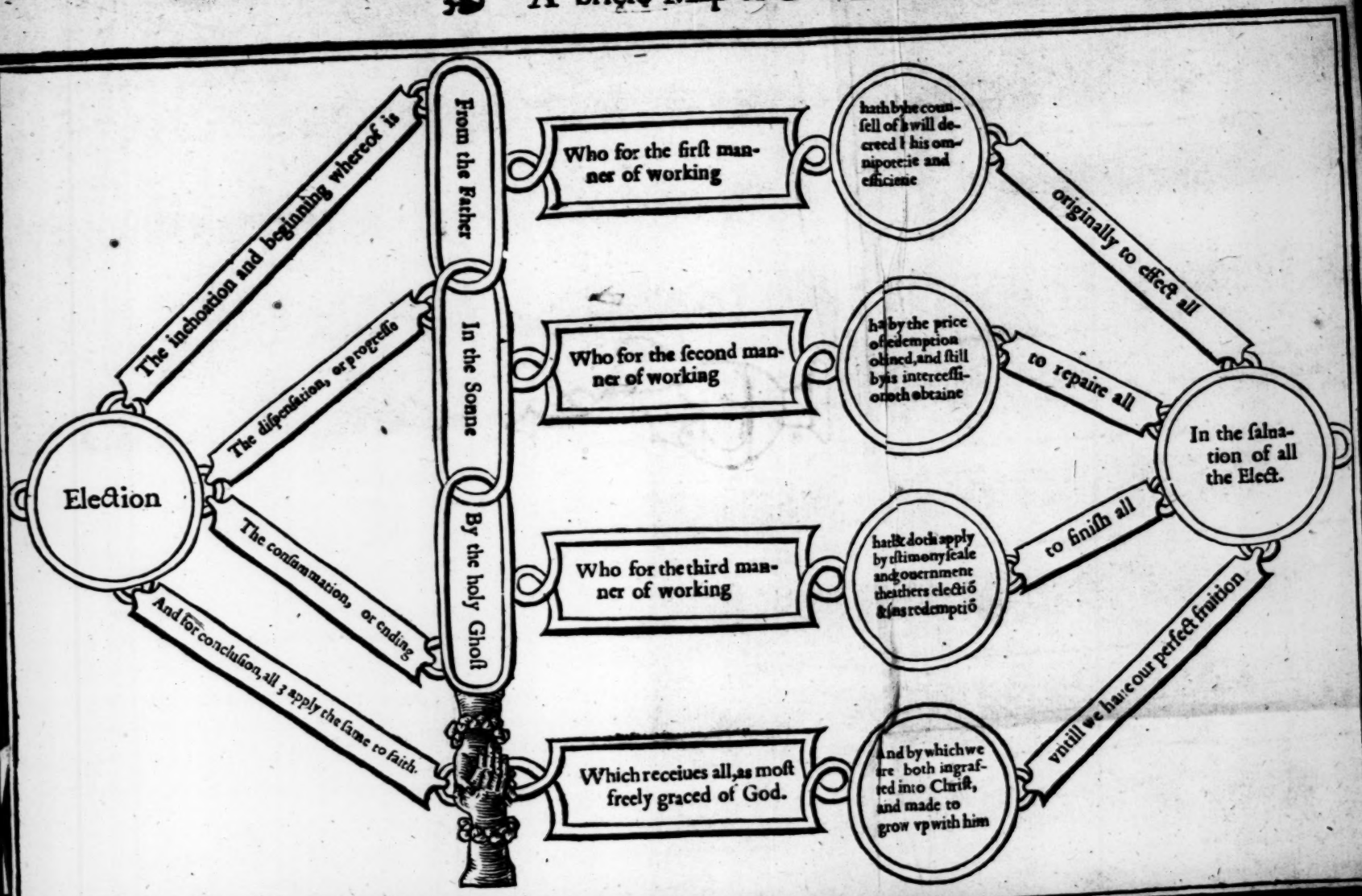
A. *Predestination, both of men and Angels*; and here is comfort to the godly, and no discomfort to the wicked; for they may repent and be saued; It is onely knowne vnto vs by the worke of the Spirit, and whiles his Word sounds in our eares, there may bee hope it shall sound in our hearts, and so wee receiue the blessed testimony of our future happinesse. *Rom.* 8.30.

Q. *What is Predestination?*

A. *It is the decree of God, for the declaration of his iustice and mercie vpon men and Angels.* The intellectuall vertues of God, or the goodnesse of his vnderstanding, appeares by all his creatures, *Psal.* 104.24. But his morall vertues,

or

A briefe Map of Gods Election.



or the admirable goodnesse of his will, consisting in justice and mercy, is onely to be seene in the reasonable creatures. *Exod.* 33. 19. *and* 34. 6. 7. *Rom.* 9. 18.

Q. *What are the kinds as they concerne man?*

A. Election, which is Gods gracious decree in Christ, *Ephes.* 1. 4. to set free some men from the misery of the generall lapse, and to bring them infallibly to salvation, for the setting forth of his abundant mercy, *Rom.* 9. 11. 16. 23. And Reprobation, which is his preterition, or passing by some men, and leaving them in the generall corruption of the fall, without effectuall meanes of recovery and salvation, for the manifestation of his vncontroulable justice. *Rom.* 9. 18. 21. 22.

Question.

WHat meane you by this delineation and deſcription of *Election*. Anſwere.

That wee ſhould not fixe our eyes vpon the odious and offenſiue name of *Reprobation*, but delight our ſelues the more with the ſweet and comfortable inſpection of our *Election*, wherein wee ſhall finde the ſacred Trinitie to haue beene more deepely then in the other, and not to be ſo much pleaſed in plaguing men for ſinne as to ſaue them out of it. *Reprobation*, being an internall effect, and ever ſleeping in the boſome of him that never ſleepeth (I meane an imminent, no tranſient effect) muſt needs be from God and in God: yet the execution of it is no wayes ſo large in God, as that decree of life and ſalvation. Shewing plainely, that God is farre more affected with the life and happineſſe of his creatures, then their death and miſery. Election is from the Father, in the Sonne, by the Spirit to faith, which workes not any life in vs, or for vs, but onely receiues it at the bountifull hands of Almightie God. Oh, let vs not ſo much wrangle and wraſtle concerning Reprobation, but with delectation, recreate our ſelues with this divine worke of our Election. This caſts it ſelfe into a large compaſſe, whereas in the other, God contracts his hand, and giues man leaue to miſchiefe himſelfe. And although our Reprobation be from God, yet our condemnation is from our ſelues. The ſtrait and ſtraight line to heauen lies in this compaſſe, that it is from the Father *by the inchoation of decree*, in the Sonne *by the diſpenſation of meanes*, by the holy Ghoſt *for conſummation of thoſe meanes*, and to faith for the *inſtrument of application*.

Q. *How is the Church deuided?*

A. *It is either militant vpon earth, or triumphant in heauen.* This diſtribution is of the Church, eyther in reſpect of the members, or of their condition. Members, as ſome are on earth, others in heauen. Condition, as our fighting, overcomming. In this world our application is but inchoatiue, in the world to come it ſhall be plenary. Here with ſtrife

againſt

against sinne and Satan, hereafter shall bee our glory and triumph. We can see no more palmes then crosses, if there were no resistence, our Christian vertue would not appeare. There is but one passage, and that a strait one, and if with much pressure wee can get through, and leaue our superfluous ragges astorne from vs in the crowd, wee are happy. God would haue heauen narrow and hard in the entrance, that after our paine, our glory might be the sweeter. One peece of iron cannot be souldred and fastned to another, vnlesse both bee made red hot, and beaten together: so, Christ and his Church, the whole body, and the members cannot so soundly be affected each to other, vnlesse both haue experience of the like misery, *Rom.* 8. 17. this frayes many from being the Lords, who though they would be glad of the crowne, yet stand trembling at the Crosse. It is Satans policie to driue vs from our military profession, by the difficultie of our Christian ware fare; like as some inhospitall Savages, make fearefull delusions by Sorcery, vpon the shore, to fright Strangers from landing, &c. But wee are not to bee dismayed, seeing God hath made the militant estate of the Church a degree vnto the triumphant. It is a graduall, no specificall distinction, to say the church is militant or triumphant. *Eph.* 6. 11. 12. 13. *Heb.* 12. 22. 23.

Q. *What is the militant Church?*

A. *It is the number of all those that are applied vnto Christ by faith.* Here wee must liue by faith, after wee shall come to the fruition of Christ by sight. *Ephes.* 6. 16. *Heb.* 11. 1. 2 *Cor.* 3. 18. *and* 4. 17. 18. 1 *Cor.* 13. 12. 13. This Church consists onely of men, not as yet freed from the burden of the flesh; and that is the reason, why the worke of the Lord goes so slowly forward, and makes many sit still with their hands fouldded in their bosomes, and wish they knew how to be rid of time, and so become miserable loosers of good houres, and good parts, and the very hope of future reward, because they will not striue with themselues. Happy are those persecutions that driue vs to this hold, and like

an old beaten Hart, weary of long chasing, returne vs to this home, to die in this borrough.

Q. *Is the number of these alwayes alike?*

A. *No, but sometimes greater, and sometimes lesser*, and its invisible in regard of faith, yet every faithfull man may know himselfe, and so may a man that hath the spirit of discerning, judge of another to his comfort; for faith in both is to be knowne by his fruits, &c. 1. *Tim.* 1. 12. *Heb.* 6. 9.

Q. *How shall a man doe in this case?*

A. *By his care to walke according to the rule of godlinesse, he shall procure a comfortable testimony to his owne Soule, and confirme others in the way of Religion.* Act. 24. 16. 2 Cor. 1. 12. Heb. 13. 18. Tit. 3. 8.

Q. *Is the Church militant by it selfe in the world?*

A. *No; it is mingled with tares and chaffe*: and as God left the accursed *Canaanites* to be as prickes and thornes to his auncient people: so still will he haue his deare ones to bee exercised with the wicked of this world, that their graces may more fully be knowne, and themselues wained from the wearisome world. Hence it must needs be great folly to leaue visible Congregations, because they are pestered with the prophane of the world; there is no man that will cast away the gold, or corne, because it is mingled with his offall: but will bestow some labour on the fanne, fire, or furnace. God hath left meanes to purge his Church of prophane persons, though he will haue some tares to try his Children, and keepe them in awe of his maiestie, nay, make them labour the more to proue their election. If all were good, who would feare to goe to hell? But seeing we may be Christians, and not elect, it will make vs more diligent to studie for true holinesse. And knowing that many shall be damned with the water of Baptisme in their faces, and Church in their mouthes, It will teach Gods Saints in spite of all hypocrisie, *to worke out their saluation with feare and trembling*, Phil. 2. 12. Our blessed Saviour out of the very feares of damnation, hath fetched the safest securitie

of

of salvation; oh that we could out of this securitie, as easily fetch the feare of his maiestie. *Matth.* 13. 24. 25. 47. 1 *Cor.* 5. 10. 11. 12. 13.

Q. *What are these tares and chaffe?*

A. *Such in the Church as haue but the name of Christians, and yet are together with the Church in this world; and so are called improperly by the name of the Church.* Visibilitie, Profession, congregation, &c. doe as well belong to the tares as the wheate, the Reprobate as the elect, and therefore are but accidents of the Church, yea, such adherents as are separable from the Church: and therefore Papists and Separatists doe ill in teaching them to belong so essentially to it. *Matth.* 13. 49. 50. *Rom.* 9. 6, 7. 1 *Ioh.* 2. 19. *Ioh.* 6. 70, 71.

Q. *How is the Church militant with the tares distributed?*

A. *Into Congregations, as great Armies into lesser bands.* It is impossible for all to heare one Pastor, and therefore must the governed be ranked vnder diverse teachers, that all may heare and learne. 1 *Thes.* 2. 14. *Eph.* 4. 11. 12. 13.

Q. *What is here to be considered?*

A. *The government of the Congregations, which is an order of ruling and obeying in the outward communion of the Saints.* Our sanctification is not wrought all at once, but by degrees, and the Churches must beget children vnto God; and therefore there must be an holy ordering of the people to bring this worke to passe. Againe, a law is necessary to keepe corruption vnder, and if there were no power to restraine evils, this field of God would runne all into thistles. This worke must be continuall, or else grace speedeth not. Like as the body from a setled and habituall distemper, must be recovered by long dyets; and so much the rather, for that none can intermit this care without relapses: so in regard of our old Apostasie, to keepe the heart in vre with God, is the highest taske of a Christian. Good motions are not frequent: but aboue all the constancy of a good disposition is most rare and hard. God knowing this

leaues his Church an order of policy to keepe vnder corruption, and aduance grace. And it were an happy thing, if Gods Ministers could be as happy as Tradesmen; for a Carpenter in the morning shall finde his worke as he left it the evening before: but Gods Ministers are often to begin againe, and like Wyer-drawers are faine to goe forward, by going backward. Hence they haue power to binde and loose, loose and binde; God by them allaying all meanes to saue some. *Paul* reioyced to see the good order of the Church, *Colos.* 2. 5. And commended this point to *Timothy*, who was to succeed him in the government of Gods house, 1 *Tim.* 3. 15.

Q. *What are the parts and members of Congregations?*

A. They are eyther the Governours, or Governed: In the militant Church, God hath set Captaines to teach, and Souldiers to learne, and both faithfully to wage warre against the enemy. *Eph.* 4. 11. 12. *and* 6. 10. 11.

Q. *What are the Governours?*

A. *They are those that are appointed of God for the looking to the Congregations, over which they are set, for the edification thereof.* Act. 20. 28. 1 Pet. 5. 1. 2. 3. 4. These are called Gods right foote, *Rev.* 10. 2. and are to lead the way. Hence it is the error of the Separation, in the constitution and reformation of Churches, to set the left legge before the right. God hath ever constituted and planted Churches by his Ministers, and reformed them both by Magistrates and Ministers. It is vsurpation in the people to aduenture vpon either, they are to reforme themselues; but Churches, and their government is referred of God to the Pastour, and the Prince.

Q. *Wherein stands the power of the Pastours over the people?*

A. *In the power of the Keyes*; whereby they are able to open, or shut heauen, bind, or loose sinners, *Math.* 16. 19. *and* 18. 17. 18. 1 *Cor.* 5. 4. 5. Yet wee are to vnderstand, that the principall authoritie is in Christ, the ministery in men, 2 *Cor.* 5. 18. 19. 20. *Rev.* 3. 7.

Q. *What*

Q. *What is binding?*

A. *That authoritie whereby they might correct a brother that should walke inordinately*, 1 Cor. 5. 5.

Q. *What degrees were to be vsed therein?*

A. First, *Admonition*, and that was done privately by a brother which should finde him walking inordinately, whom if he did heare, it was to goe no further: but if hee would not heare him, then the party admonishing, was to take two or three more for witnesses, and to admonish him before them, and if he would not hearken to all these, they were to tell the Governours, who also did admonish him. *Math.* 18. 15. 16. 17. 18. 19. 20.

Q. *What was the second degree?*

A. If *Admonition* would not prevaile with the offender, then proceeded the Governours to *suspension*, and so did bind the delinquent from comming to the holy Communion; and if this *suspension* prevailed not, then followed the *excommunication* of him, and it was also either the greater, or the lesser; the Church still vsing moderation; first, therefore the lesser was vsed, whiles there was any hope of reclaiming the party offending, then the greater, when his case was desperate. 1 *Cor.* 5. 4. 1 *Tim.* 1. 20. *Tit.* 3. 10. *Gal.* 1. 8. *Rom.* 9. 3. 1 *Cor.* 16. 22.

Q. *What is absolution?*

A. *A receiuing againe of the offender into the Church vpon his true repentance*, 2 Cor. 2. 6. 10. God would not haue them to perish that repent of their former evils, but to be comforted of their brethren, least over-much sorrow should swallow them vp. 2 *Cor.* 2. 7. 11. In schooles it is necessary, not onely that precepts be taught, but that the practise of them be vrged, and the diligent incouraged: so in the Church, it is needfull that men be not onely instructed, but pressed and strained to a holy life; for, *not the hearers of the law, but the doers shall be saued.*

Q. *How many sorts of Governors are in the Church?*

A. Two; *The principall, and the ministeriall.* This government is spirituall, and concernes the Soule, and therefore

there must be a teaching of the heart as well as the eare; here is need of inspiration with instruction. 1 *Cor.* 3. 6. *Psal.* 63. 1. *and* 143. 10. 11. *Cant.* 4. 15.

Q. *Who are the principall Gouernours?*

A. *The Father, the Sonne, and the holy Ghost.* The father is the chiefe agent in the Church; for, *no man commeth to the Sonne, except the Father draw him.* Ioh. 6. 44. And *none can come vnto the Father, but by the Sonne* Ioh. 14. 16. *Neither can any say that Iesus is his Lord, but by the Spirit.* 1 Cor. 12. 3. or that he is Gods child by free adoption. *Rom.* 8. 16. The Church is one with Christ, as he is one with his Father. *Ioh.* 17. 21. 22. 23. not in nature, but in the worke of our Redemption.

Q. *What are the Ministers?*

A. *Such as are appointed of the principall to be labourers together with them in this worke,* 1 Cor. 3. 9. They are called vnder-rowers. *Luk.* 1. 2. because vnder Christ the Master Pilote, they helpe forward the ship of the Church towards the haven of heaven. Men that are subiect to the same passions with vs, are fittest to deale for vs. *Exod.* 20. 19. *Iam.* 5. 17. Thus we see how God is alone in the principall worke, and principall in the ministeriall. And though he parts labour with his servants, yet not possession. It is enough for the labourer, if he haue his hire, his penny: men doe not vse to devide their ground with the plow-man, or their house with the Mason. *He that hath the Bride, is the Bridegroome.* Ioh. 3. 29. so is not he *that prepareth, and presenteth her.* 2 Cor. 11. 2. so is not *he that standeth by, and reioyceth to heare the Bridegroomes voyce.* All the Apostles call themselues servants, not Lords of Gods inheritance. *Rom.* 1. 1. 1 *Pet.* 5. 3. *Moses* as a servant in his Lords house, Christ as the sonne over his owne house, *Heb.* 3. 5. 6. Church-men are the Churches, and not the Church theirs, that the Church with them, may bee Christs, and hee Gods.

Q. *How are the Ministers devided?*

A. *They are either ordinary, or extraordinary.* Such were the

the times wherein the Church had need of extraordinary teaching, that the truth of Religion might depend vpon God, and not the devices of men; and here the Lord had respect vnto his Maiestie and excellencie; and therefore did immediately communicate himselfe with a few, least over-much familiaritie should breed contempt, both of himselfe, and his ordinances. No Prince will speake to every man, but keepe state with his subiects, that they may reverence him the more. *Eph.* 4. 11.

Q. *What were the extraordinary?*

A. *Such as were immediately called of God.* All arts are the wisedome of God, and by creation might bee read in the creatures; but this Art of Divinitie by sin is blotted out, and therefore is to bee learned by immediate revelation. Hence God extraordinarily calleth some, and reveales his will to them, that they may reveale it to others. *Exod.* 4. 15. 16. And this God hath done many wayes, generally, either externally, or internally. Externally by voyce, without vision. *Act.* 9. 4. or by both together, Christ for a time assuming the shape of men and Angels. *Gen.* 18. 9. 13. 17. 33. *and* 19. 2. Internally, either awaking by inspiration, or sleeping by inward dreames and visions. *Gen.* 15. 12, 13. &c. *Math.* 2. 12. 13. *Act.* 2. 4. 17. Sleepe reacheth not to the reasonable Soule, and God may conferre with man, when both his internall and externall senses are locked vp. He is able to informe the Soule immediately, without all vse of the body, and by a divine vision let man see his will, though his reason was never informed thereof by his eare, or any outward word. So God can informe the inward senses without the outward, and by a dreame let a man see that which was never within the supposition of any sense. So God can shew vnto the outward senses, obiects without naturall light, or colour. *Rev.* 1. 10. 12. He saw and heard in an extasie. His eye and his eare were spiritually taken vp with revelations; not as the Prophets of the wicked Spirit, when they are said to be *Deo pleni*, full of God, behaving themselues like mad-men: but quiet and calme,

calme, vnderſtanding well what they did, God firſt certifying their vnderſtandings, after their wills, and ſo inclining them to ſpeake and liue accordingly; the other knew not what they ſaid, as being poſſeſſed by the Spirit of darkeneſſe. And this extraordinary reuelation, ſhews the immortalitie of the ſoule, being able to conferre with God euen without the body. 2 *Cor.* 12. 2. Wee receiue all our knowledge by our outward ſenſes, *Rom.* 10. 17. which conuey things to the inward, and they informe our reaſon: but God can invert the order, and beginne firſt with our reaſon, and by that informe our inward ſenſes in dreames, and then by them our outward, &c.

Q. *What are the ordinary Gouernours?*

A. *Such as are called by the Church,* where there is tryall of their gifts, election of their perſons, and conſecration of them in office. The two firſt were ſupplied by the third in all thoſe whom the Apoſtles ordained; for they by impoſition of hands gaue gifts, and therefore ſuch were not tryed by the learned, ſeeing they had no gifts for ſuch callings, before hands were impoſed by the Apoſtles. Hence it followes, that the new Teſtament ſpeaking of no other conſecration of Miniſters, but by the Apoſtles, ſpeakes nothing of examinations, or elections. Men then had not ordinary gifts; for they receiued them together with other ornaments, by the hands of the Apoſtles: that place *Act.* 14. 22. is abuſed, euen againſt Grammaticall conſtruction, by thoſe that would draw it to election before ordination, and that by the ſuffragies of the people; for the Nominatiue caſe to the Verbe, muſt needs be *Paul* and *Barnabas*, they therefore and not the people were agents in that buſineſſe, and made Miniſters of ſuch as they found fit for gifts, whom God with an ordinary calling, extraordinarily gifted. Wee reade *Act.* 19. 6. 7. of 12. made Miniſters, which before had not heard, whether there was an holy Ghoſt, yea, or no: whoſe power immediately they felt, after *Paul* had impoſed his hands. So that wee may ſafely conclude, that ordination is more eſſentiall to miniſtry,

ministry, then popular election: and yet in after-times the people were not reiected, for the liking, or disliking of their Pastours, vntill they became factious, and patrons of schismes, or at least-wise abetters of the worse, and so made themselues vnworthy of their voyces. I would faine know of any strict defender of the peoples choice, whether it were better in point of schisme, or heresie, to leaue them to their owne libertie, or to haue them restrained? If they be left in such cases to themselues, then shall the Church of God be destroyed. As for example, in the times of *Arianisme*, whiles the people had libertie, they would choose no Pastours but Arians. It shall ever be observed, that in siding and factious divisions, the worst are for the most part strongest, &c. So that election is to be moderated by the discretion of the civill Magistrate, or faithfull Pastours. But ordination and consecration hath still gone in his course, and Ministers are to make Ministers, and not the people. *Gal.* 1.1. Some are called immediately *of God, and by God*, as Apostles, some *of God by men*, as, *Timothie, Titus, &c.* Some of men, and by men, as the Prophets of Brownists, and therefore none of Gods. This is the Tenent of truth, that the first course of Ministry hath ever bin extraordinary, the second hath ever gone on in an order, as from one government to another, and never hath Ministry begun at the people. We deny not that we are Ministers by Rome, but we affirme, wee are not the Ministers of Rome. We are of God by them; and they may as truely be instruments of our Ministery, as of our Baptisme. For as *Ezek.* 16. 20. the *Iewes* did beget children vnto God, but consecrate them to *Moloch*: so Papists may beget both a people, and Pastor for God; but till they separate, they are both consecrated vnto Antichrist. And here let all take notice, how Separatists gnaw vpon this bone, and sucke in nothing but the bloud of their owne iawes.

Q. *What were the Governed?*

A. *All those in the Congregations, which were subiected to their lawfull Pastors*, Act. 20. 28. 1 Thess. 5. 12. Heb. 13. 7. 17.

It is for *Korah*, and his confederates to rise vp against *Moses* and *Aaron*, because they are lifte vp aboue the Congregation. *Num.* 16. 3.

Q. *Of how many ought a Congregation to consist?*

A. *Of so many as may conueniently meete together in one place, for the publicke exercises of Religion.* The seuerall portions are left to the discretion of our Gouernors, and so far forth a Parish is humane: yet the Congregation it selfe is Gods ordinance, who would haue it gouerned according to his owne lawes. *1 Cor.* 5. 4. The flocke is Christs, the fold is lesser or greater, as the Gouernours iudge it fit and conuenient.

Q. *What if some members of more Congregations meete together, to consult of some matters?*

A. *Then it is called a Councell*; for single Congregations are the weakest parts of the Church, and therefore haue need of neighbour helpe. *Act.* 15. The Separation teach, that euery Congregation is absolute in it selfe, and that assembling of Councels is voluntary, &c. which if it be true, then the guiltie, or infected Congregation cannot be cited to appeare. *Iudicium reddituri in inuitum*, for *partes*, is in law *partes fugiens*, the party vnwilling to come thither against his will, &c. If then councels be lawfull, there must needs be a subordination of Churches. In the time of *Constantine*, Pastours were called a great way from their charge, & many dyed in their trauell, and many in their absence found much hurt done at their returne to their flocke, whereupon order was taken for a more conuenient calling of councels. They had found *Patriarkes*, then vnder euery *Patriarke* diuerse Prouinces, which had an *Archbishop* set ouer seuerall Dioceses, euery of which had a *Bishop* ouer it, and these vnder the Emperour might call councels. If the errour, or schisme fell out within the Diocesse, then might the Diocesan call a councell, and if the error could be there ended and healed, it went no further; if not, then the Prouince was assembled by the Arch-bishop: If yet the error had so spred it selfe that the Prouince was too weak to conclude,

the greater number being infected; then did the Patriarch call diverse Provinces; and if there it could not be ended, then came it to an universall Councell, &c. And by these meanes was the Church wonderfully eased of hard & long travels. This was holy and good; But this excellent order was disturbed by the Patriarke in the West, whose invasions and tyranny long have, and still doe tend to the destruction, both of the Church and State. Woe and free from this Westerne Patriarke, not onely by reason of his intolerable tyranny, but also because the dissolution of the Empire, is the dissolution of the Patriarkes. And every Christian Prince is absolute in himselfe to call by his owne Arch-bishops, or Bishops councels as he pleaseth. And it is rebellion to the Prince, not to come when he summons the guiltie to appeare. Againe, if this authoritie were dissolued, then would the power reside in the order of the spirituall Governours, as they were left by the Apostles. And so councels could not be called universall, nationall, provinciall Dioecesian; for, as tyrants prohibite the publicke exercises of Religion, so the publicke congregating of Councels. And here let me fling this stone into the brasen foreheads of our adversaries, which in their shamelesse challenges, dare tell the world, wee are an Antichristian Church. What tonciot of authoritie doe we borrow from the Pope? Is not all jurisdiction and power in the Prince, and for exercise in the Bishops?

Q. *What further distinction is there of the Church?*

A. Besides the *visibilitie*, or *invisibilitie*. *Puritie*, or *impuritie* of Congregations and Churches. It is distinguished by the *times* thereof, as it was yet in a *familie*, or *people*. The Church was an *Embryo* in the hatching till *Abrahams* time; In swathing bands till *Moses*; In child-hood till Christ; a man in Christ, and shall be a man full growne in glory. It did long sticke betweene the knees, and want power to come into the light; but at length by succession of times, comes to perfection of parts and degrees. As man is an epitome of the world, so is every Christian an abridgement

of the Church; best at his last. Like the feast of *Cana*, where the best wine was reserved to the end. Wee must ever be *growing from strength to strength*, for it is a fearefull condition to goe backward; how can he be rich that growes euery day poorer? Can he ever reach the goale, that goes euery day a step backe from it? Alas then, how shall he ever reach the goale of glory, that runnes euery day a step backward in grace? He that is worse euery day, can never be at his best. True grace is contrary to nature, for it will bee strongest at last. Sure I am, in regard of time, that the Catholicke Church increaseth in number and grace, yet visible Congregations are soyled with age, and grow worse by the tracts of time. Families, a nation, & now the world growes decrepit, in respect of their liuely beginnings. Primitiue times were not pestered with those diseases that are now growne vpon the Church, and vnder which it groaneth. Like *Ezekias* Sunne wee are gone backe many degrees in the diall of perfection, and yet the Catholicke Church like the *Sunne* till noone, will ever be rising. Fie on those Apostates, whose beginnings, like *Neroes* first fiue yeares, are full of hope and peace, and then decline into villany. Hypocrites, like the first moneth of a new seruant, out-goe all, but like Horse-coursers Iades soone giue in and tyre. Whose age is like vnto the foure ages of the world; first gold, at last iron. Pictures of zeale, like *Nebuchadnezzars* image, from a precious head, they fall to base feete. These be the true hot-spurs, that will soone runne themselues out of breath. But we may well say such were never right bred; for Gods Church gaines perfection with time. Therefore all such as proue falling Starres, never were ought but Meteors. True Saints never loose light, or motion: Spirituall motion may be violent in respect of nature, and perpetuall in respect of grace. *Psal.* 110. 3. *Isa.* 60. 8. *Zech.* 14. 20.

Q. *How long was the Church in families?*

A. *Vntill the time of Moses*; so long God had the first borne for his Priests, and euery head of the familie was not

onely

onely Master, but Minister, &c. *Num.* 3. 12. Dainty mothers send their daughters a frosting betimes in a cold morning, who seeking beautie, indanger health: but our heauenly Father kept his Church within doores, till he saw it was safe to suffer it to goe abroad.

Q. *Who were the Gouernours?*

A. *The extraordinary were the Patriarches.* Which were Prophets; for the rule of Religion was alwayes to bee the same in the Church, though God did diuersely administer it. Wee denie not but that the word of God may be deuided into *Tradition*, and *Scriptures*; but our difference is about the kind of the distinction and distribution, whether the word be so deuided into his essentiall parts, or into two distinct manners of deliverance? Wee say the word is essentially the same, whether it be spoken or written, and that writing & speaking are but two accidents of the same substance. Furthermore, wee say that the word delivered by tradition, was as well inspired, as when afterward it pleased God to reveale his will by Scriptures. Tradition was fitter for a family, then a Bible; because dead letters had beene of no validitie to a weake Church. Wee feed the childe with the spoone, and dare not trust him with the knife. Spoone-meat was fit for families, though afterwards God would haue all his people vse the knife, and learne to cut their owne meate; and therefore he gaue the nation of the *Iewes* some Scriptures to feed on. And here appeares the wrong, Papists offer to the Churches of the Gospell, who restraine them from Bibles, as if they were still in the infancie, &c. To conclude, God never taught by tradition, but the deliverers were extraordinarily inspired; otherwise the rest were no further to be trusted or beleeued, then they had receiued their doctrines from the Patriarkes, and extraordinary Prophets. And if the Pope could make vs beleeue, he had these inspirations, wee should no more doubt of his Oracles, then we doe of the Scriptures themselues. *The ordinary Gouernours were the heads, and eldest sonnes of the families, &c.* Gen. 4. 26. and 18. 19.

Q. *What were the Gouerned?*

A. *The residue of the familie,* And here wee may learne, what was the most ancient kind of teaching, to wit, *Catechizing*, or familie teaching; and it is a shame to the master, when he suffers his familie to liue in ignorance and blindnesse. If such weake Gouernours had charge of instruction, Masters must not thinke that they are exempted by the translation of the Ministery to others. We indeed haue the charge of the Soules of diuerse families, but euery Master hath still the charge of his owne. *Gen.* 18. 19. 2 *Tim.* 3. 15. There is nationall, domesticall, and personall mourning enioyned, *Zach.* 2. 10. 13. 14. So teaching, &c.

Q. *How was the Church in a People?*

A. *As it did consist of many families, and had the bounds thereof exceedingly inlarged from the dayes of Moses.* Vntill his time God had but a familie or two to worship him. At the great Deluge, but eight persons saued in the Arke. *Gen.* 7. The world was growne so foule with sinne, that God saw it was time to wash it with an vniuersall flood, and saw it meete to leu it soke long vnder the waters, so close did wickednesse cleaue to the authors of euill.

Q. *What is here to be considered?*

A. *The writing of the rule of Religion,* which was done by such extraordinary Gouernours, as God had fitted and inspired by his holy Spirit thereunto, for the edification of his Church. For euen then God had both extraordinary and ordinary teachers: now wee haue the rule completely deliuered in writing, and therefore need not any extraordinary Gouernours in the Church. 2 *Tim.* 3. 16. 2 *Pet.* 1. 20. 21. And this is that that makes vs receiue a more sure word of Prophecie, &c. 2 *Pet.* 1. 19.

Q. *How was it written?*

A. According to the necessitie of the Church, diuersely, and at sundry times, *Heb.* 1. 1. God increased the dyet of his Church, as he saw it was fit to beare it.

Q. *What*

Q. *What are the Bookes called?*

A. For the matter contained, The word of God; for the manner of Record, The Scriptures, by an excellencie of phrase, as the most worthy writings that ever saw the light, and being compiled into one volume, are called Bibles, or many little Bookes, united in one body: so that both worke and writing, carry away the names of all other Scriptures, and Bookes, as most admirable for vse, *Esa.* 1. 8. 2 *Tim.* 3. 15. 16. 17. Oh, the shame of Christians, that these workes should be counted as a strange thing vnto them. *Hos.* 8. 12. whiles other bookes, as baites for fooles shall be followed and applauded.

Q. *How are these to be considered?*

A. As they are either in the originall tongues, or in the Translations; in the purest fountaines, or the derived streames and conduits. In the Originalls, not onely the matter (which is the Divinitie, Dogmaticall, Historicall, &c.) but also the meanes of inferring, (which is the Logicke) the manner of expressing, and enforcing (which is the Grammar and Rhetorique) are all immediately inspired. 2 *Tim.* 3. 16. *All scripture is inspired from God.* 2. Pet. 1. 21. *The holy men of God spake as they were moued by the holy Ghost.* In the translations, the subiect matter, or substance of Theologie, is equally inspired, though mediately. The Logicall coherence also and consequence of argument, retaineth the same necessitie of illation, because it dependeth not vpon diversitie of Languages, but communitie of notions. But as for the proprietie of Grammar, and vigor of Rhetorique, there must needs be some abatement and embasement. First, and principally, because the skill and diligence herein vsed by Translators, is not divine, or inspired, but meerely humane: at the best, and in truth, prooueth to be lyable to much latitude, sometime more, sometime lesse. Secondly, for that many emphaticall words, and rigorous figures, both of Grammar and Rhetorique, proper to the originall Tongues (such as are especially derivatiues, agnominations, prouerbes, &c.) cannot to

had the

the life be expreſſed in other Languages. Thirdly, and laſtly, becauſe in vulgar Languages, there is ſuch mutabilitie and change of faſhions (almoſt as much as in apparell) that after a few yeares, we ſcarce vnderſtand what our fore-fathers meant in ſome paſſages of the Scripture in our mother-tongue, much leſſe in the Latine, which in the Vulgar is ſo peſtered with Barbariſmes in ſtile (beſide defects in notion) that not onely S. *Hieromo* would write inuectiues, if he ſhould ſee ſuch a brat layd at his dore, but *Priſcian* himſelfe would call for the *ferula*. It was therefore a very pious and laudable intention in our learned and iudicious Soueraigne, to appoint all our Engliſh Tranſlations of the Scripture to be receiued, and the beſt of them corrected by neereſt reduction to the originals, and to the proprieties of our Language.

Q. *How in the originall Tongues?*

A. *As they are in the tongue, wherein the Spirit did indite them*, and they are of themſelues to be receiued without all exception, as being Canonicall, and hauing their authority, primarily, from the ſpirit, and by themſelues, ſecundarily, from the Church. 1 *Tim.* 3.15. *and* 2 Epiſt. 3. chap. ver. 16. The Church is the pillar, on which the truth muſt hang to be ſhewed to others, or the ground on which it reſteth it ſelfe, finding little ſtay elſe-where. Next to the teſtimony of the Spirit, and word it ſelfe, wee are to admit the Churches teſtimony.

Q. *Doth the Scripture containe the whole body of Religion?*

A. *It doth moſt fully and plainely*, and therefore there is no need of vnwritten veritie, or Popiſh Traditions. It is the rule of all faith, and controverſies of faith. It is the ſtandard, or the Kings beame, by which wee are to try all doctrine that is tendred to vs. Wee are not to goe by the common beame of cuſtome and opinion, but by theſe ballances of Gods ſanctuary, not ſuffering a drams waight to be iniected, that may incline theſe golden ſcoales as we pleaſe. *Iſa.* 8. 20. When the law was written, *Moſes* recalls both himſelfe and the people to it for tryall, when he

had

had written his fiue bookes, the Prophets that followed were content to haue their ſayings brought to *Moſes* law for tryall: Chriſt himſelfe never refuſed any tryall by the law and Prophets, yea, euer and anone is hee appealing vnto them for proofe of his owne doctrine; and ſo all the Apoſtles did tread in their maſters ſteps, onely the man of ſinne will not indure any ſuch tribunall, he will iudge all, and be iudged by none.

Q. *But they ſeeme not to be ſo plaine and perſpicuous?*

A. *Yes, in themſelues they are euident enough, concerning things neceſſary to ſalvation*, and if at any time they ſeeme hard, it is by reaſon of the weakeneſſe of our vnderſtandings. *Pro.* 14.6. *Pſal.* 25. 14. 2 *Pet.* 3. 16. We muſt therefore in the obſcure paſſages, pray to God, and conferre one place with another, and conſider duely the circumſtances of the places, and wee ſhall find the true meaning; if not, God will pardon our ignorance, and require no more of vs, then himſelfe giueth, wee vſing his meanes aright, *Iam.* 1. 5.

Q. *What ſenſe is to be giuen of Scriptures, and whence muſt it be taken?*

A. *The Scriptures haue euer one literall ſenſe and meaning*, and that which muſt be fetched from themſelues. 2 *Pet.* 1. 20. It is of no priuate interpretation, or as man will haue it, but it muſt be expounded as it was ſpoken. And the ſame mouth muſt be both the maker and interpreter, that is, the holy Ghoſt. No man knowes Grammar but by Grammar, neither can wee ſee the Sunne without the Sunne; ſo, no man can expound Scripture, but by Scripture. There is the ſame Art, both in the compoſition and reſolution; as there is the ſame way in going backward and forward. Scriptures rightly vnderſtood in our actions, are as the heart in the body, for conveying life to all the parts, or as a dram of Muske, perfuming the whole box of oyntment. This is that godlineſſe which breedeth an heedfulneſſe in all our wayes and actions. εὐσέβια *quæ parit* εὐλαβείαν.

Q. *How are they to be considered as translated?*

A. Howbeit the Scriptures as they be translated be not so *authentical*, and *canonicall*, as the originalls, yet ought they to be read publickely and priuately of all, and to bee receiued as the word of God. Onely this must be the care of the learned, that as much as lies in them they labour, that the *apographicall* translations, or transscriptions answere the *autographicall*, and primary originals. And if there be any mis-taking, they must ever be reformed by the fountaines themselues. The Hebrewes and Greekes drinke both of the well-head, pure translations of the Streames, the Latines in their authenticall, *Ieroms* of the very puddles. Well may I say of *Trent* fathers, as that Chian seruant, of his Master (which sold his wine, and dranke the lees) whiles they had good, they sought for that which was nought, &c.

Q. *But how shall the ignorant in the originals doe in this case?*

A. *They must referre themselues to their faithfull and learned Pastours, whom God shall stirre vp for the faithfull teaching of his people.* And the Spirit of God which dwelleth in those that are his, will inable them to discerne even in translations, betweene truth and falshood: so that if any errour should be; if they attend the meanes ordained of God, they shall not want information. *Luk.* 1. 4. if they consider how things are written from point to point, they shall come to a certaintie of Scripture. *Psal.* 102. 18.

Q. *Had the Church beside these extraordinary teachers, no other?*

A. Yes, there were also ordinary teachers, that euery congregation might be supplied with able men to instruct them, and these were to depend vpon the extraordinary, and so farre to be heard, as they agreed with their words, or writings. *Exod.* 4. 13. 16. *Moses* receiues from God, and *Aaron* from *Moses*, &c. In all points of Religion, we must depend vpon God, in prayers, if he powre not vpon vs, we cannot powre out vnto him. *Zach.* 12. 10.

Q. *How*

Q. *How was the Church in a people?*

A. *First, in the peculiar people of Israel: secondly, among all people.* The Church did grow from a domesticall societie, to a nationall, and from a nation, to all nations. I haue seene great Ryvers, which at their first rising out of some hilles side, might be covered with a Bushell; which after many miles, fill a very broad channell, and drawing neere to the Sea, doe even make a little Sea in their own bankes: so the Church had but a small beginning, which is now growne Catholicke over all the world. Grace is compared to the wind, *Iob.* 3. 8. which at the first rising, is as a little vapour from the cranies of the earth, and passing forward about the earth, the further it goeth, the more blustering and violent it waxeth. So ought the Church, and euery member of it to be daily increasing, and thriuing in grace. It was the Devils devise, to bring that slaunder vpon carely holinesse; *A yong Saint, an old Devill.* I beleeue that sometimes yong Devils may turne old Saints; never the contrary; for true Saints in youth, will proue Angels in age. Let vs therefore striue to be ever good, and thinke with our selues, surely, if wee be not best at last, wee may iustly feare, wee were never good at all. *Psal.* 1. 3. *Eccle.* 47. 3. 4. 5.

Q. *What was this people of Israel?*

A. *A peculiar people, whom the Lord chose to himselfe, of whom Christ was to come, according to the flesh:* and because he was yet to come, they had both the *Messias* promised them, and by many types and ceremonies shadowed out vnto them. *Deut.* 7. 6. 7. 8. *Rom.* 3. 1. 2. *and* 9. 4. 5. O if God in these things set his loue vpon them, how loues hee vs, to whom the very graces themselues haue appeared? *Tit.* 2. 11.

Q. *What were the Congregations called?*

A. *Synagogues.* Although God would haue all his people sacrifice in one place; yet would he haue praying and preaching in euery Towne & Citie; and mother townes had many Synagogues. *Abel* is called a mother Citie,

2 *Sam.* 20.19. And so the Church of the Gentiles had many mothers churches, out of which did spring many daughters. Religion propagating from the greater Cities, to the lesser townes and villages. *Act.* 13.15. And here might wee trace the Separatists to *Iordan*, by their babes and bottles, in running away from their mother.

Q. *Who were the extraordinary Governours?*

A. *Prophets*; of whom some did write the bookes of the old Testament in the Hebrew tongue, which are in number, thirtie nine, all which by our Sauiour Christ, are devided into the *law* and the *Prophets*, Math. 11.13. & 22. 40. or may be devided into *Priestly*, *Princely*, and *Prophetiall* bokes, in regard of Christ, which is the subiect of them all: or according to the most vsuall distribution; first, the bookes of the law, written by *Moses*, and they are fiue, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomie*. Secondly, the foure first Prophets, as *Iosh*ua, *Iudges*, and *Ruth*, two bookes of *Samuel*, and two bookes of the *Kings*; and the foure latter Prophets, to wit, the three great Prophets, *Isa*: *Ier*: *Ezek*: and the twelue lesser, which for brevitie, they comprehend all in one booke, *Hos*: *Ioel*, *Amos*, *Obed*: *Ion*: *Mic*: *Nah*: *Hab*: *Zeph*: *Hag*: *Zech*: *Mal*: Thirdly, the nine others, they call *Cetubhim*, or writings, by an excellencie, and they are, *Iob*, *Psalmes*, *Prou*: *Eccl*: *Can*: *Dan*: *Chron*: 2. *Ezra* 2. *Hester*. Our Sauiour Christ, *Luk*. 24. 44. makes a tripartite division of the old Testament into *Law*, *Prophets*, and *Psalmes*, and makes himself the subiect of them all. The law was Morall, Ceremoniall, and Iudiciall. And all were types of Christ. The Morall, which is for instruction, did prefigure Christ as our Prophet; the Ceremoniall, which was for expiation, did shadow him as our Priest; the Iudiciall, which was for Government, as King. The Prophets that foretold Christ, were some of them Kings & Governours, some Priests, and some purely Prophets. The *Psalmes* are mixed of all three, full of prayers, prophecies, and sceptors, &c. There is a latter distribution obserued by Interpreters, and that is *quadri-*

partite;

partite, as into bookes *Legall, Historicall, Poeticall,* and *Propheticall.* The Legall, are the fiue bookes of *Moses.* Historicall, the twelue following to *Iob.* Poeticall, the six following from the beginning of *Iob* to *Esay.* Prophetically, the three great Prophets, with the twelue lesser, and *Daniel.* The *Apocrypha* is shut out of the distribution, both by the *Iewes,* and our Saviour, and therefore is not of equall authoritie with the bookes we haue mentioned. God made the *Iewes* faithfull registers of the old Testament; and they were so curious, least a letter should be lost, that they kept them by count: and therefore would never haue beene so negligent in the *Apocrypha* writing if ever they had beene committed of God vnto them, by their extraordinary gouernours. As in notorious Burglaries, a hat, gloue, or sword is often left behind, for discovery: so, in these (though more honest) some errors haue escaped, to discouer the Authors.

Q. *Who were their ordinary Gouernours?*

A. *The supreame was the high Priest, the inferior were the Priests, Levites, and Rulers of their Synogogues.* Lev. 8. Num. 3. Act. 13. 15. Order hath ever beene for the custodie of divine things, and confusion for their ruine.

Q. *What is the Church among all people?*

A. *The Catholicke Church, gathered out of all people,* where we haue the *Messias* exhibited in the flesh, in whom the law and the Prophets are *yea, and Amen. Moses* branded some creatures with vncleannesse; he that hath redeemed his children from morall impuritie, redeemes his creatures from legall: what should S. *Peters* great sheet, let downe by foure corners, teach vs, but that all creatures through the foure corners of the world, are cleane and holy? And that *God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousnesse, is accepted with him.* Act. 10. 34. 35. Gal. 4. 27.

Q. *How are the Congregations thereof called?*

A. They are called *Churches*; the name of the whole being put for the part; and Christ doth it to distinguish his

Churches of the Gospell, from the prophane and wicked Synagogues of the *Iewes*. Math. 18. 17. He sayes not, tell it the Synagogue, but the Church, &c. They therefore levell amisse, that lay the line of their government by this deceitfull square.

Q. *Who were the extraordinary Governours of this Church?*

A. *Iohn Baptist, the forerunner of Christ, Christ himself, his Apostles, seventie Disciples, Evangelists, and Prophets*; whereof some did write the bookes of the new Testament in the Greeke tongue; which are either Historicall, as the *Gospells* of *Matthew, Marke, Luke*, and *Iohn*; or diverse excellent *Epistles*, as of *Paul* to the *Romanes, Corinthians* 2. *Galatians, Ephesians, Philippians, Colossians, Thessalonians* 2. *Timothy* 2. *Titus, Philemon, Hebrewes*, Epistle of *Iames*, of *Peter* 2. *Iohn* 3. *Iude*; or lastly, the Propheticall booke of the *Revelation*.

Q. *Who were the ordinary Governours?*

A. The Doctors and Pastours. *Eph.* 4. 11. which may be distributed into *Bishops, Elders*, and *Deacons*. As for the first, if time and place be accidents of a calling, and the very essence lie in relation betwixt the *caller* and the *called*. *Timothy* and *Titus* were ordinary teachers; for to an extraordinary Governour, an extraordinary caller is required. It cannot be denied, but that both *Timothy* and *Titus* did a long time wait upon the Apostles, and were sent from place to place, though setled at the last. If going from place to place make an *Evangelist*, then they were both of them Evangelists: but I believe all the Pastours and Doctours of the Church were at the Apostles command, and sent too and fro as there was need. 2 *Tim.* 3, 10. 12. 20. *&c.* wee heare of *Crescens, Titus, Tychicus, Trophimus*, &c. sent diverse wayes by the Apostle *Paul*, &c. And therefore it is not enough from the place, to say, such a one was an Evangelist, except it be further proved, that he had an extraordinary calling. That *Timothy* is bidden, to *doe the worke of an Evangelist*, it is a dubious terme, for, an Evange-

list,

list, is either put for a *writer* of the Gospels, and so some Apostles are Evangelists; or for an *officer*, and so such as were extraordinarily called to plant Churches, *Act.* 8. but had no power to ordaine them Pastours, are called Evangelists, *Act.* 21. 8. And of this sort might be many of the seventie Disciples: or lastly, for *Preachers*; for the Gospell (with which the name is conjugated) is the object of all three. The first write it for the edification of the Church, the second preach it, and worke miracles, to confirme it for the plantation of the Church; and the third preach it too, for the further watering of that seed which others haue sowne before them, and in this sense is *Timothy* bidden to *doe the worke of an Evangelist*, as the next words expound it, *make thy ministery fully knowne*. And it is out of doubt, that *Timothy* was called of God by man, which to me is an ordinary calling. And that *Timothy* and *Titus* (as Bishops properly so called) had a superintendencie, and coercive power of jurisdiction over Elders, Ministers, or Preachers it is evident to me out of these places, 1 *Tim.* 1. 3. 5. 19. 2 *Tim.* 2. 14. *Tit.* 1. 5. 21. 13. The Elders are from the originall, called *Presbyteri*, which turned into English, is called Priests, the most current and passable title, had not Masse-mongers made it infamous, in the eares of such people, as are not acute enough to devide betweene a fit title, and a corrupting abuse. Thus much for the name. As for the office of Elders (taken for Ecclesiasticall Governours) I find none described, but by feeding of the flocke, which makes mee conclude, they were all Pastours. As for that place, 1 *Tim.* 5. 17. all the question is about the comparison, whether gifts, or offices be compared together. The originall hath it thus, *Elders ruling well are worthy of double honour, especially, labouring in the word and doctrine*: now it is a rule in the Greeke tongue, that participles are to be turned into reasons of the things they explaine; as *ruling* because they rule, and *labouring* because they labour, &c. The sense then may be thus rendred, without all rending of the comparison. Elders are to be recompenced with honour and

mainte-

maintenance; first, because they rule; secondly, because they preach. First, they goe before their flocke in holy practise of discipline, vpon themselues and others; secondly, they continually presse them by precepts in painfull preaching. Now that the people may especially see wherein they are to be honoured, it is in this, that they are labourious dispensers and disposers of heauenly doctrine. Therefore with the Scriptures, I say that the ordinary teachers, and Gouernours of the Christian Churches, were Pastours and Doctors, and that copulatiuely, and not segregatiuely, as in Apostles, Prophets, and Euangelists.

Q. *What is the Church triumphant?*

A. *The number of all those that are applied vnto Christ by sight.* After faith and sight, follows freedome and fruition. This Church consists of holy Spirits, both Angels and men, the soules of the Saints departed, are receiued vp into glory, and after the resurrection, the militant Church both in body and soule shall be of the Triumphant, in the full fruition of all blisse and happinesse. *Gal.* 4. 26. *Heb.* 12. 22. 23. 24. *Iob.* 14. 2. 3. *Heb.* 11. 10. 16. 26. &c. As those therefore that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with all those which haue once tasted of heauenly things, they cannot but contemne the best worldly pleasures. As therefore some daintie guest, knowing there is some pleasant fare to come, will reserue his appetite for it: so must not we suffer our selues to be cloyed with the course dyet of the world, but keepe our desires for the ioyes to come. And if worldlings find so much pleasure on earth, as to thinke it worth the account of their heauen; because they see such a Sunne to enlighten it, such an heauen to wall it about, such sweet fruits and flowers to adorne it, such varietie of creatures, for the commodious vse of it, and yet onely provided for mortalitie, and chiefely possessed by the makers enemies: what then must heaven needs be, that is provided for God himselfe, and his best friends? If the out side be so glorious, what shall be within? How can it be lesse in worth,

seeing

seeing God is aboue his creatures, and Gods friends better then his enemies? I will therefore not onely be content, but desirous to be dissolved.

CHAPTER XXVI.

Of the Spirits application by Faith.

Question.

HItherto of the subiect of *Application*; *what are the parts?*

Answere.

Preparation, and the infusion of faith. Such is the nature of man, that before he can receiue a true iustifying faith, hee must (as it were) be broken in peeces by the law, *Ier.* 23. 9. The word of God is both the hammer to breake our hard hearts, and a fire to heat, melt, mollifie, and dissolue them into the teares of godly sorrow. A rocke may tremble, and an iron vessell by violent stroakes may be broken in peeces, and yet still retaine their hardnesse, onely the sweet and pleasant fire of grace must soften them againe. It is the bloud of the Lambe that must melt the *Adamant*, and the Sunne-shine of Gods loue in Christ, that must thaw the ice of our hearts. *Rom.* 8. 15. we are to be led from the feare of slaues, through the feare of penitents, to the feare of sonnes: and indeed one of these makes way for another; and though perfect loue thrust out feare, yet must feare bring in that perfect loue; as a Needle, or Bristle drawes in the thred after it, or as the potion brings health. The compunction of feare (saith *Gregory*) fits the minde for the compunction of loue. *Psal.* 2. 11. We are bidden to reioyce in God with trembling. If *Samuel* had not made the people to quake at Gods thunder and raine, hee should never haue brought them so to haue ioyed in the following Sunne-shine. 1 *Sam.* 12. 18. 19. &c. Hostile feare through the power of God, may be initiall to the filiall. And where-

as that casts both the eyes vpon the punishment, God can make it cast the one eye off the iudgement, and fix the other on the partie offended: so *Samuel* teacheth *Israel*. 1 *Sam.* 20. 20. with 24. Feare not the thunder, but feare him that sent it. If ever wee will stoope, the iudgements of God will bring vs on our knees.

Q. *What is the preparation?*

A. *A fitting vs for our being in Christ*; for wee being branches of the wild Oliue, must be made ready for our being in the true Oliue, before wee can be grafted into it. *Rom.* 11. 17. 24. *Ioh.* 15. 5. 6. 7. The convexe, or outbowed side of a vessell will hold nothing; it must be the hollow and depressed part, that is capable of any liquor. The broken & contrite spirit makes way for Gods grace. *Psal.* 51. 17. Sweetly *Bernard*, God poures not the oyle of his mercy, saue into a broken vessell; for indeed whole vessels, are full vessels: and so this precious oyle would runne over, and be spilt on the ground. Oh, if wee were so humbled with the varieties of Gods iudgements as wee ought, how savory would his counsels be? How precious and welcome would his feare be to our trembling hearts? Whereas now our stubborne senselesnesse frustrates all the threatnings and executions of God.

Q. *When is this done?*

A. In the acceptable time, and day of saluation, in the which the Lord pleaseth to bring into act his purpose of salvation, in gathering his owne out of the world, and that sooner, or later, as it pleaseth him Wee may not mend the pace of God, or spurre on his decree; yet must we be diligent in the meanes, vntill God blesse them for this end. Every man hath power to goe to Church, heare the word, and be present at all outward seruices, and the neglect of this hinders many, in respect of better successe, though not of Gods decree. Wee therefore are guiltie of our owne time ill husbanded, though God will not worke before his owne day. *Luk.* 19. 42. *Rom.* 13. 11. 2 *Cor.* 6. 2.

Q. *What*

Q. *What are the parts of this preparation?*

A. Firſt, the *cutting* of vs, as it were, from the wild Oliue tree. Secondly, a *paring*, and fitting of vs to be put into the true Oliue tree. *Rom.* 11. 24. The Gentiles *were cut out of the Oliue tree, which is wild by nature, and contrary to nature grafted into a good Oliue tree, &c.* Wee that grow wild in wickedneſſe, want grace to ſeeke Chriſt, and being contrary to his vertues, are vnapt to ioyne with him, without a great preparation. Tell the prophane perſon in the midſt of all his iollitie and revels, of devotion, pietie, or iudgements, and he will turne you off with the *Athenian* queſtion, *What doth this babler ſay?* Tell the woman of *Samaria Ioh.* 4. of the water of life, and ſhee will mocke at it, till Chriſt ſit as iudge in her conſcience, and pinch her with that cloſe imputation of adultery: there is no ſowing, *Ier.* 4. till the hard and clottie fallow ground be ſubdued by the Plough: the vnhumbled ſinner is as vnfit for Gods inſtruction, as an vnbroken Colt for the ſaddle. Our Gallants cannot be ſtayed from their Gallop, till God touch their Soules with ſome terrour, caſt their bodies on their beds of ſicknes, turne their fooles feathers into kerchiefes, then when they ſee their faces grow pale, their eyes ſunke in their heads, their hands ſhaking, their breath ſhort, their fleſh conſumed, you ſhall haue them eaſie to be talkt withall, now, or elſe never will they learne with old *Eli*, to ſay, *ſpeake Lord, for thy ſervants heare.* Thus wee ſee it is good ſtriking when the iron is hot; there is no fiſhing ſo good, as in theſe troubled waters. Now it is good ſtriking, whom God hath ſtricken; for conſcience is a nice and ſullen thing, and if it be not taken at fit times and moodes, there will be no medling with it.

Q. *What meane you by this cutting of vs from the wild Oliue?*

A. Two things; firſt, a *violent pulling* of vs out of the corruption of nature, or a cutting (as it were) by the knife of the law of an vnregenerate man from his ſecurity, wher-

in he sleepeth, he not so much as dreaming of any such thing. *Psal.* 119. 70. *Their heart is as fat as grease: but I delight in thy law.* Shewing by the oppolition, that it is onely the leane heart, pined and pinched with spirituall famine, that can feele any delight in God: nothing more vnsavory to a senseleſſe, brawny heart, then Christs bloud; no more reliſh feeles, or findes he in it, then in a dry chip. Nay, he never complaines of his misery; a man being dead neuer bemoanes the intollerable paines of the Stone, who if hee were aliue, would testifie his griefe by groanes, for the grating paine, and gripes he continually feeleth. Secondly, as there is a *violent evulsion*; so as *violent attraction* to Christ for ease, man at the first plainely refusing it: the hunted beast flies to his den; the pursued malefactor to the hornes of the Altar, or Citie of Refuge. *Pauls* misery *Rom.* 7. 24, driues him to Gods mercy; The *Israelites* are driuen into their Chambers by the destroying Angell; *Balaam* is made to leane backe by the naked sword; *Agur* to run to *Ithiel* and *Veal*, that is, Christ. *Pro.* 30. 1. 2. 3. When he is confounded with his owne bruitishnesse. God must let loose his law, sinne, conscience, and Satan to bait vs, and kindle hell fires in our Soules, before wee will be driuen to seeke to Christ. *Paul* and *Silas* came not out of prison, without a greater earth-quake, then poore sinners from Satans hold, with an heart-quake. How violently did Satan driue *Saul* to persecute; and did not Christ as violently send him backe againe by a contrary winde, that blew him off his horse, & smote him downe, as dead, to the ground? As *Lot* was driuen out of *Sodome*, with fire and brimstone about his eares; or as the venturous child is terrified from fire & water, the carefull Father holding him by the heeles over both: so God by the sowre sauce of a guiltie conscienee, lets the sinner see what it is to fall to the sweet meat of sinne, and eate thereof vnto surfeit. *Davids* broken bones, and bruised conscience, will tell him of his pleasure in murther and adultery, and what he gaines by his silence. *Psal.* 32. 3.

Q. *How*

Q. *How are wee pared and trimmed for our putting into Christ?*

A. *By our humiliation for sinne*; God takes advantage of our feares; for hauing stopped the way of sinne with feare, he labours to tyre and weary the sinner with sorrow, and according to that golden sentence of that *Samian* wise man, that bids vs lay weight vpon the loden, lades the offender with his burden, vntill he be weary of it, and could wish with all his heart, he were rid of it, Oh, how acceptable is the fountaine of liuing waters to the chased Hart, panting, and braying? So how welcome is redemption to the thirstie Conscience, scorched with the sense of Gods wrath? The traytor laid on the blocke will be sensible enough of his Soueraignes mercy in pardoning, and farre more apprehensiue of it, then when he was first attached. And yet for all this, sinners doe but wilder themselues in humiliation, except God still draw them on vntill they be ingrafted into Christ. Humane helps here preuaile nothing; merriments haue no more power to quiet conscience, then holy-water and charmes to coniure the Deuill; Popish pardons, pilgrimages, shrifts, whips, are silly shifts to ease the bleeding wounds of sorrowful soules. He that drinkes water, or leapes into a poole, to coole his fever, fiers himselfe the more, though he feele some ease for the present: his torment will never cease till he both find Christ, and be found of him. *Heb.* 9. 14. *Iam.* 4. 9, 10.

Q. *How is this wrought?*

A. God giueth the sinner to see by the law his *sinne*, and the *punishment* of it, and that by the detection happily of some one sinne, and that many times none of the greatest, least he should be presently swallowed vp of despaire; yet by that one makes him suspect the rest. 1 *Sam.* 12. 19. That one sinne in asking of a King, brought them to confesse all. Furthermore, the detection of one sinne, and suspition of all the rest, with their iust desert, driues them to compunction, and a pricking of heart, which is greater or lesser, and carries with it diuerse Symptomes, and

ſenſible paſſions of griefe. All are not handled alike, ſome haue greater fits then others, and are but (as it were) ſprinkled in this Baptiſme, wherein others haue beene douſed ouer head and eares. Some ſip of this cup, others drinke the very dregges. Thoſe converts, *Act.* 2. had ſome grudgings and prickes of conſcience, but yet they had none of *Iobs* and *Dauids* fits. *Mathew* at his firſt converſion, ſeemes to entertaine Chriſt with a feaſt, and ſo did *Lydia* the Apoſtles. It is here as in a Womans travell; none travell without paine, yet ſome like thoſe Hebrew women, *Exod.* 1. prevent the Mid-wife, and are quicker in diſpatch then many others. Some ſores we ſee are let out with the pricke of a pin, others are ſearched to the bottome with the Surgeons launce. Viſcous and gluttonous humours muſt haue a ſtronger purge, then ſuch as flow of themſelues. A hard knot muſt haue a hard wedge, when the Axe alone is able to poliſh other peeces of timber. Neither is it alwayes ſinne that brings the greatneſſe of this agony vpon penitents; but ſometimes further imployment of ſuch perſons in more worthy ſervices. The higher the building, the deeper the foundation, which is not ſo requiſite in the ruder pyles, &c. This detection of ſinne, workes a ſequeſtration from their former courſes, and makes them loath themſelues; for God ſtops the way of ſinners by feares, tyres and wearies them by ſorrow, and turnes them by hatred; and when they begin to ſee how the controverſie is betwixt God and themſelues, they fall from the very ſenſe of their miſery, to deſpaire of helpe in themſelues, or any other worldly thing, and ſubmit themſelues to be diſpoſed of as God ſhall pleaſe. Thus by the law are they brought to ſee, they want Chriſt, but without faith they cannot looke vp to him, and therefore faith is infuſed, by which the ſoule may be comforted. The law is common in this worke, both to the elect and reprobate: yet this preparation is peculiar and proper to ſuch as God hath choſen. No birth without travell, and yet ſome children are killed with the paines of the labour: ſo God hath none borne his

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but they come forth at this strait passage, onely the reprobate want strength to bring forth, and therefore perish in despaire. The law brings them both to this conclusion, and ends ever in despaire, onely the chosen of God finde mercy, *Hos.* 14. 4. *With thee the fatherlesse shall finde mercie*; God will haue vs brought into the straits of poore desolate shiftlesse Orphanes, before he thinkes vs fit for his mercie. And the deeper wee goe in the sense of our misery, the sweeter shall wee finde the sense of Gods mercy. *Iob* 33. 19. to 25. *Math.* 5. 4. *and* 11. 28. Christ (*Ioh.* 16.) promiseth the Comforter, and the first ground that hee shall lay of our comfort, shall be to convince our consciences; conviction of sinne, goes before our conviction of righteousnesse, *Hab.* 3. 16. The Prophet sheweth, how his peace was wrought out of trouble. *Psal.* 126. 5. Wee must *sow in teares before wee can reape in ioy.* And wee care not if wee may haue a dry harvest, after a wet seed-time. And thus farre haue wee shewed the preparation; now let vs see the composition of grace.

Q. *What is the infusion of faith?*

A. It is a worke of the Spirit, who infuseth faith into *Infants*, immediately by his sole operation; into men of *riper yeares*, also by the externall ministery of the Word, by which it receiueth further increase, and augmentation; for the word 1 *Pet.* 1. 23. *and* 2. 2. is both seed and food, that as it serues to beget faith, so it nourisheth the same. *Luk.* 1. 44. The babe leaped in the wombe of *Elizabeth* for ioy. This motion was not naturall, but spirituall, and therefore *Iohn* was sanctified in his mothers wombe, and did really reioyce at the presence of Christ in the Virgin. Now sanctification presupposeth iustification, and iustification faith; yea, this ioy was a true effect of faith in the *Messias.* And therefore Infants are capable of faith, and may be saued though they die in their mothers wombe. As for the others faith, it is out of doubt. *Rom.* 10. 17. *Eph.* 2. 18. 19. And here we are to take notice, where that faith, which is the first part of Divinitie, is wrought in vs,

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to wit, in the application of the Spirit after preparation. Faith in the rule is generall, particular to euery one in the application. Furthermore, faith wrought by the Word hath two degrees; the first is as a *graine of mustard seed*, the second, a *Plerophorie*, or full perswasion. Wee are at our first but as reeds, feeble plants, tossed and bowed with euery wind, and with much agitation bruised, loe, yet we are in tender hands, that never brake any, whom their sinnes bruised; never bruised any whom temptations haue bowed. Wee are but flax; and our best is not a flame, but an obscure smoake of grace: loe, yet here is the Spirit as a soft winde, not as cold water; he will kindle, never quench our little faith: others are better growne, and stand like strong Oakes, vnshaken, vnremoued. *Luk.* 13. 19. *and* 17. 6. *Rom.* 4. 18. 19. 20. 21.

Q. *What followes from hence?*

A. Either the *insition*, grafting, and sciencing of the prepared into Christ, or else his *vnion*, and coalition with Christ. First, the Spirit infuseth faith, by that faith we are put into Christ, being put into Christ, we haue vnion and communion with him, and by receiuing vertue from his fulnesse, wee grow vp with him. *Iob.* 15. 2. 5. *The branch abiding in Christ, bringeth forth fruit.* Not such as are tyed to Christ by an outward threed of profession: but such as haue this vitall ligament of faith, to couple them with Christ.

Q. *What is this insition?*

A. When being cut off from the wild Oliue, the Spirit of God by faith graffeth and scienceth vs into the true Oliue, which is the Lord Christ. If wee were left as we are cut off by the law, wee should wither away and perish; and therefore we are set in Christ, that in him wee may grow. *Rom.* 6. 5. Wee are said to be planted into his life and death.

Q. *How are wee put into Christ?*

A. By our *effectuall vocation:* when the voyce of God soundeth in our eares, and in our hearts, come, and we answere againe as by a liuely *Echo*, Lord we come. Hence it

is

is that all ſuch as are prepared by the law, are called by the Goſpell to come vnto Chriſt. *Pſal.* 40. 7. *Iſa.* 55. 1. *Math.* 11. 28. *Rom.* 8. 28. 2 *Tim.* 2. 9.

Q. *What are the degrees of our effectuall vocation?*

A. Firſt, a *meditation* of the mercies of God in Chriſt, and from hence that our ſinnes are pardonable, and that we haue need of the ſame mercy, then of the meanes how wee may obtaine the ſame, as deepe ſighs to God for mercy, 2 *Sam.* 12. 13. *Pſal.* 52. 5. *Rom.* 8. 26. *Heb.* 4. 16. Often praying by our ſelues and others. *Hoſ.* 14. 2. 3. *Luk.* 15. 21. *Act.* 8. 22. As alſo diligent hearing of the word of God read and preached, and often frequenting of the Miniſters and others, for comfort. All theſe farther the meditations of the mercies of God to ſinners. The ſecond degree is Gods *gracious perforation*, or boaring of our eares, that the comfortable invitation of comming to Chriſt, the onely Phyſitian of our Soules, may ſound and ring in our eares and hearts, *Zech.* 13. 9. and wee reſound againe, we come Lord at thy call, and ſo comming, it pleaſeth the Father to beſtow his Sonne on vs, and vs againe vpon his Sonne. *Pſal.* 27. 8. *Iſa.* 9. 6. *Ioh.* 10. 29. *and* 17. 2. 7. *Rom.* 8. 37. And thus ſanctified trouble, at the laſt, eſtabliſheth our peace, and the ſhaking of the former windes makes the trees of Gods *Eden* take the deeper rooting. Surely, after the moſt toyleſome labour is the ſweeteſt ſleepe, and after the greateſt tempeſtes, the ſulleſt calmes. It is the bleſſed Lambe of God that carries all our ſinnes into a wildernes of oblivion, quite out of the remembrance of his Father. And if Devils rend and rage in our Soules, he preſently by a word of his mouth, can caſt them out. Never did *Ionas* ſo whiſt the waues of the Sea, being caſt into it, as Chriſt cures the wounds of conſcience, being thereunto applied. Here all our throbbing ſores receiue their eaſe by breaking; and even *Sinai* it ſelfe covered with clouds of Gods diſpleaſure, preſently by his Goſpell of peace, is enlightened, and the trembling Soule that ſtands at the foote of it, comforted. Thus it pleaſeth the Father from *Ebal* the

mount of curſes, to bring vs to *Gerizzim*, the mount of bleſſings, *Deut.* 27. 12. 13. And this wee ſhall finde moſt true, that as in the Sea the lower the ebbe, the higher the tide: ſo the deeper we deſcend in humiliation, the higher ſhall wee aſcend in conſolation, &c.

Q. *What is our vnion with Chriſt?*

A. *It is that whereby wee being graffed into Chriſt, are made one with Chriſt our head, and the Church his body.* There is no ſcience put into a ſtocke, but if it ſhall thriue, it muſt firſt be vnited, and become one with the ſtocke, and then grow with it: ſo it is with vs branches of the wilde Oliue, wee muſt become one with Chriſt, if wee deſire to thriue in him. *Ioh.* 17. 21. with *Ioh.* 15. 1. 2. *Eph.* 2. 20. 22. *and* 5. 30. *Coloſ.* 2. 7. *Iſa.* 61. 3. Loe, here is a growing temple, *in which whoſoeuer is planted, ſhall flouriſh in the Courts of God.* Pſal. 92. 13. Gods houſe, and the furniture thereof, is built of greene growing timber. Our bed is greene: of liuing ſtones, *Cant.* 1. 16. 1 *Pet.* 2. 5. A ſpirituall houſe, not onely inhabited, but animated, that ſhee may be the houſe of the liuing God. 1 *Tim.* 3. 15.

Q. *What followes from hence?*

A. *Our iuſtification*: Papiſts count it abſurd, for one man to be iuſt by another mans iuſtice, or wiſe by another mans wiſedome: wherein they ſhew their groſſe ignorance in this point of Diuinitie; for Chriſt and man being one, haue all things in common, our ſinnes and puniſhments are his, his righteouſneſſe and ſufferings are ours; for vnion is ever the ground of communion. 1 *Cor.* 1. 30. 2 *Cor.* 5. 21.

Q. *What are the degrees of our Iuſtification?*

A. Two; *Imputation* and *Reconciliation.* 2 Cor. 5. 18. 19. *God was in Chriſt, reconciling the world vnto himſelfe, not imputing their treſpaſſes vnto them.*

Q. *What is this imputation?*

A. *It is the charging of Chriſt with all our debts, and the diſcharging of vs by his righteouſneſſe.* As God imputes our debt to his Sonne, ſo doth he impute his Sonnes iuſtice to eue-

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ry child he calleth. *Isa.* 53. 4, 5. He is broken and bruised by our sinnes, and wee are healed and helped by his stripes.

Q. *What is the imputation of our debt?*

A. *The laying of our blame and default, together with the punishment upon our Suretie.* First, God imputes all our sinnes to his Sonne, as that first sinne of *Adam*, then the consequents of it, to wit, both originall and actuall sinne, and hereupon followes a reall obligation of the Sonne of God to payment and punishment. *Rom.* 3. 24. *Gal.* 2. 16. *Rom.* 8. 3. *Gal.* 3. 13. *Math.* 27. 46.

Q. *What is the imputation of Christs Iustice vnto vs?*

A. *First, in regard of Adams transgression, his conflict with the Devill, and in spite of all his malice, his perseverance in obedience; as likewise the ascribing to vs of his iustice both originall and actuall, and the merit of his death both first and second.* And hereupon a reall remission, both of punishment and sinne, and the fruition of salvation and happinesse. The debt and the discharge, answere in a parallell and equall distance of proportion, *Adams* transgression in his conflict with Satan, is fully satisfied by Christs combate and conquest: his and our Apostasie and continuance in it, by Christs obedience and perseverance therein. His and our originall and actuall sinne, is crossed and cancelled by the perfect lines of Christs originall and actuall iustice, drawne over those crooked lines. His vnder-going of our punishment in the first and second death, takes away our curse in both, and by so reall an obligation of himselfe, and full discharge of it for vs, he brings vs an acquittance sealed in his owne bloud, that all our sinnes are pardoned, and giues vs a new stocke of grace, for the fruition of a better life; so that now the poore sinner may say with comfort to Satans accusations, thou art now put out of office, thou hast nothing to doe with mee, here is my discharge from God, thou maist goe on and slander, but thou hast no power to arrest me, or carry me to thy prison. He that is in good termes with his Prince, feares not the approch of *Heraulds*

or *Pursevants*: he that is out of debt, feares not *Baylifes* or *Sergeants*, but imagines they come vpon some good message: so the childe of God needs not feare death, but that it comes from God as a messenger of his blisse and happinesse. He therefore that would die cheerfully, must thus know death to be his friend: what is it but the faithful officer of our maker, who ever smiles, or frownes with his master; It cannot nourish, or shew enmitie, where God favours: when he comes fiercely, and pulls a man by the throat, and summons him to hell, who can but tremble? then the messenger is terrible; but the message worse. Oh, you that prosper and flourish in your sinnes, thinke of this, death deales with you, as Creditors doe with their debters, sayes nothing whiles you trade lustily for hell: but when once you begin to goe downe the winde, in sicknesses, crosses, and povertie, then arest vpon arest, action vpon action, then come the fowles of the aire (I meane the Devils) and seaze vpon the sicke soule, as the Ravens vpon a sicke sheepe, then doth conscience begin to write bitter things against the sinner, and makes him possesse the forgotten sinnes of his youth. Hence arise miserable despaires, furious ravings of raging consciences, that finde no peace within, lesse without. Oh, blessed Soule that makes a timely exchange with Christ, getting his righteousnesse for the sinnes thereof. *Rom.* 3. 24. *and* 8. 33. *Gal.* 2. 21. *Tit.* 3. 5. 7. 1 *Ioh.* 1. 8. 9. 10.

Q. *What is our reconciliation with God?*

A. *It is that whereby the controversie betwixt God and man is fully taken vp, and they are at one againe.* All being fully discharged, there is nothing betwixt God and man but peace and loue. *Rom.* 1. 7. Grace and peace. The grace of imputation, brings vs to this peace of Reconciliation. *Rom.* 5. 10. 11. 2 *Cor.* 5. 18. 19. *Col.* 1. 20. 21.

Q. *What followes from hence?*

A. *Both peace with God, and all the creatures.* Psal. 85. 8. Rom. 5. 1. Iob 5. 23. Rom. 8. 31. Here is the peace of conscience with God, of charitie among our selues, of amitie

amitie, or an holy kind of league with all creatures, and of outward prosperitie, and good successe in all our wayes, &c.

Q. *What will follow in the second place?*

A. *Our adoption:* the branches being vnited once to the stocke, may fitly be called the Sonnes thereof. And being by nature of the wild Oliue, but now translated into the true Oliue, and springing forth of it, may aptly be called the sonnes thereof. By nature wee spring from the first *Adam*, and are taken from thence, and put into the second, and so vnited with him, are made the sons of God by adoption. *Isa.* 9. 6. Christ is called the everlasting Father, and so wee are his children: but because he begets vs to his Father, and is to deliuer vs vnto him. *Heb.* 2. 13. Our adoption is in regard of the first person, Christ onely the meanes thereof, and therefore the Scripture to avoid confusion of names, vseth to call vs brethren, in respect of Christ, and sonnes in respect of the Father, *Rom.* 8. 15. 23. *Gal.* 4. 5. *Eph.* 1. 5. *Rom.* 8. 29.

Q. *What are the benefits of our adoption?*

A. *Hence wee receiue the spirit of adoption, whereby wee are made the sonnes of the Father*; and hereupon such is the care of our heauenly father, that *he makes all things worke together for our good.* Rom. 8. 28. both in prosperitie and adversitie. 1 *Cor.* 11. 32. 2 *Cor.* 12. 7. *Psal.* 32. 4. *Heb.* 12. 10. Againe, by this, Christ is our brother, and wee are co-heires with him of eternall life, and haue restored againe vnto vs the sanctified vse of all the creatures, yea, and the very Angels are become our attendants, to keepe vs in all our wayes, *Psal.* 91. 11. Furthermore, Christ hath made vs to his heavenly Father, both Prophets, Priests, and Kinges, *Rev.* 1. 6.

Q. *How be wee heires of that which is purchased?*

A. *The purchase was made by the Father, who gaue his onely begotten sonne a price for our redemption*; So that wee haue title by our father who giues vs our right. Secondly, by *sonne-ship*; for euery sonne of God is an heire, and we haue

giuen vs in this world the earnest of our inheritance, *Eph.* 1.14. Oh, then may not all the sonnes of God indure an hard wardship here on earth, seeing they know alreadie what they are borne to? Shall men part with good things in possession, for hope of better in reversion, and shall we sticke at any worldly pelfe, for the gaining of heaven? Fie on such children, as with *Esau*, would sell this birth-right for a messe of this worlds pottage. Lord make mee one of thy heires, and I will be content to waite thy leisure, for my pleasure in inioying.

Q. *Hitherto of our being in Christ, what is our coalition, or growing up with him?*

A. *It is our daily putting off of the old man, with his corruptions, and the putting on of the new man, with his daily renewing in righteousnesse, and true holinesse.* Ephes. 4. 22. 23. 24. 2 Cor. 5.17. Gal. 2.20. and 5.24. They that are in Christ cannot but be new creatures, and such as are daily crucifiers of sinne.

Q. *What are the parts, or rather degrees of this our coalition?*

A. *Regeneration*, and *glorification*. Being adopted of the Father, it is fit wee should come forth as his children; therefore it pleaseth the Father *of his owne will to beget vs, with the word of truth*. Iam. 1.18. 1 Pet. 1.23. First, there is a divine conception of the adopted Sonnes of God, and secondly, a bringing forth of that worke. Christ was conceiued in the wombe of the Virgin, by the worke of the Spirit, & so must his brethren be conceiued in the wombe of the Church by the same Spirit. *Psal.* 110. 3. Christ told *Nicodemus*, that he was to be re-borne, or else hee should never see glory. *Ioh.* 3. 3. Regeneration is as the conception, Glorification, as the nativitie, or happy birth day. The passion dayes of the Martyrs, were called of old *Natalitia salutis*, the birth dayes of their salvation, and that as well for festivitie, as the nativitie it selfe. Thus from an obscure conception, we come to a glorious birth. 1 *Ioh.* 3. 2.

Q. *What*

Q. *What is Regeneration?*

A. *It is, as it were, a new conception of us in the wombe of the Church, by the Spirit of God, and that of the incorruptible seed of the Word, whereby our corrupt nature is begotten againe, or restored to the image of God.* 1 Pet. 1. 3. 2 Pet. 1. 4. Tit. 3. 5. Gal. 4. 6. 2 Cor. 3. 17. Colos. 3. 9. 10. Eph. 4. 23. Which is of the whole man, and in this life is perfect in the parts, though imperfect in the degrees; as a child is a perfect man before he come to his full age. And this may be called our sanctification, whereby of vnholy, wee are renewed by the holy Spirit to the image of our heauenly Father. And here we are to consider two degrees of our sanctification; the first is the inchoation, or beginning of it; the second is the processe, or passing forward to greater perfection: hence *Rom.* 8. 30. our glorification followes our iustification, sanctification being no other thing then a degree thereof, still proceeding, profiting, and perfiting in true holinesse, which is the greatest reward of godlinesse; for as to doe ill and continue therein, is the greatest misery: so to doe well, and persevere therein, is the greatest felicitie. Glory is the reward of vertue, and God cannot crowne his servants better, then with an increase of grace. Now this progresse is orderly, and begins in the Soule, even in the very marrow and spirit thereof, and so proceeds to the outward man, and the actions thereof. *Ier.* 4. 14. *Eph.* 4. 23. 25. 26. 27. 28. First, conversion, then conversation. And here alas, how many set the Cart before the Horse, and beginne to change their liues before their lusts, their hands before their hearts, to purge the channell when the fountaine is corrupt, and apply remedies to the head, when the paine is caused from the impuritie of the stomacke. What is this but to loppe off the boughes, and never lay the Axe to the roote of the tree, to prune the Vine that it may sprout the more? Miserable experience shewes, how such disordered beginnings, come to miserable endings. Many seeme to abstaine from sinnes which they never abhorre, and leaue some evils which they

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loath not, and so like swine wallow in them againe, or like dogs follow their former vomit, shewing plainly, they did never inwardly distast those sinnes, which for a time outwardly they neglected. Againe, as wee are to obserue order, so wee are to labour for a thorow change. 1 *Thess.* 5. 23. Holinesse, as a dram of Muske, perfumes the whole boxe of oyntment, or is placed in the Soule, as the heart in the body, for the conveying of life to all the parts. Some turne from one sinne to another; others, like *Æthiopians* are white onely in the teeth, that is, in verball profession, else-where cole-blacke in conversation, they speake well and thats all. Others, thinke it is well if they turne their mindes from error, though they never change their wills from evill, as a reformed Papist; but an vnreformed Protestant; as wanton in truth, as ever he was wilde in error: others againe thinke they haue done God good service if they giue halfe the turne, as prostrating their bodies to Idoles, when God shall haue their hearts; or on the contrary, when God hath their bodies, they suffer the Deuil haue their Soules. When mens bodies are in *facello*, hearts (as *Augustine* complaineth) are at home in *sa suis.* Many by their looke and language, out-face the gregation, whiles their hearts are running and rovi ter covetousnesse. If wee will beleeue, eyther Phyl phy, or experience, wee shall finde our hearts where t loue, not where they liue. Lastly, others resolue to giu all to God, yet haue a leering eye, and a squint respect vnto some of their sinnes, with *Lots* wife casting a longing looke after their old *Sodome*. Know the rule of the Schoole to be most certaine, that as vertues, so vices are coupled together, and though in conversion to temporall good they looke diverse wayes, yet in regard of aversion from eternall good, they beare all one face. Yet this must be added for the comfort of the weake, that vnperfect sanctification, if it be vnpartiall, is accepted of God. Onely let vs, as theaire from darke to light in the dawning of the day, proceed by degrees to our noone in grace; or as the

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water from cold to luke-warme, and then to heat; so let vs haue our soules (benummed with sinne) warmed with grace, and then further heated with true zeale and feruencie.

Q. *What are the affections, or properties of Regeneration?*

A. They are either from the death of Christ, our *mortification* of sinne, or his resurrection, our *vivification* in righteousnesse, and from hence our spirituall warre, betweene corruption dying in vs, and righteousnesse rising and growing in vs. Mortification is a daily dying to sinne, by applying Christs death to our selues. 2 *King.* 13. 21. The dead body no sooner touched the bones of *Elisha*, but it was reuiued againe: so wee no sooner touch Christ, but he crucifies sinne in vs, and reuiues vs in the spirit. *Rom.* 6. [illegible] *end.* 7. 4. *Colos.* 3. 3. *Rom.* 6. 6. Vivification is a dai[illegible] newnesse of life, by the vertue of Christs resur[illegible] 9, 11. *Eph.* 2. 4. 5. The spirituall battell is [illegible] sene the part corrupted, and the part renew[illegible] ere is part taking; for corruption, the Deuill, [illegible] are vp in armes: for newnesse of life, the [illegible] e, and the Spirit. *Eph.* 6. 12. 1 *Ioh.* 4. 4.

Q. *What are the parts of Regeneration?*

A. [illegible] according to the constitution of the subiect, [illegible] of a *Soule* and a *body*. The renouation of the [illegible] either *intellectuall*, or *morall*. Intellectuall, is the [illegible] ing of our vnderstanding with spirituall knowledge, and godly wisedome to vse it. Reason without grace in the very excellency of it, is but the Deuils anvile, whereon he forgeth and hammereth mischiefe. What is carnall wisedome, but serpentine subtiltie? What is skill in lawes but colouring and covering bad causes and persons, and making truth a nose of waxe to bad ends. Marke, and you shall ever finde the ring-leaders of all lewdnesse and lasciviousnesse, to be men of good wits: but alas, whats all this without a sanctified minde? What are sacred oathes and holy obligations to prophane persons, but as *Samp-*

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sens cords, which they snap in sunder, as fast as they are giuen them. So well vnderstand they themselues that they doe and vndoe, and discerne God in his word, as they doe Christ in his Sacraments, which they regardlesely take, and as rashly breake. There is no band that they cannot make like a Monkies coller, out of which they will slip their necke at pleasure. But reason truely renewed, will be constant in Religion. *Luk.* 1.79. A Candle set vp in the minde, to discover darkenesse, and guide our feete in well doing. And this is true illumination. *Psal.* 16. 11. *Rom.* 7. 23. *and* 12. 2. 2 *Cor.* 1. 21. *Colos.* 3. 10. *Rev.* 3. 18. Morall sanctification is of the will, and all the affections of the will, hence freedome to goodnesse; of the affections, hence repentance, which is the change of them all; hence our loue of God and goodnesse, and hereupon in the absence of good, hope and desire of it, and in the presence, ioy and gladnesse; Also our hatred of evill, if it be absent, feare and flight, if present, griefe and sorrow. By meanes whereof Repentance is an aversion from evill, because hatred is an affection of separation; and a conversion to good, because loue is an affection of vnion. And by meanes of the two cardinall and primitiue affections, all the derivatiue and subordinate are set on worke. Our desires are made fervent, which before were faint in following after God, but now are made impatient of delay, *Prov.* 13. 12. Hell mouth may be full of good wishes. *Num.* 23. 10. And they that are troubled with their farmes and fat oxen, &c. count it a blessed thing to eate bread in Gods kingdome. *Luk.* 14. 15. 16. 17. But these for want of penitent desire may be said to want will. It may be sayd of them, they would be good, but they haue no will to it: there is none so prodigall, or slothfull, but would be rich, yet we say, not such will be rich, set it downe, and determine it *vltimate voluntate*. There are none so wicked, but at sometimes haue a faint desire to be good, and leaue sinne, but these cold dispositions breed and beget imperfect essayes and proffers, and by their negligent propensi-

ties and inconstant bubles, shew they spring from corrupt flesh, which can be prodigall in momentanie purposes and promises. But sanctified desire is eager and earnest; and with *David* will vow and sweare to obey, yea, and be more vile in spite of mockings. *Michols. Never was Ahab more sicke for a Vineyard, Rahel* more ready to die for children, *Jacob* for them, than the Saint of God is after holinesse, *Psal.* 42. 1. 2. *and* 84. 2. *and* 119. 20. *and* 143. 7. *Cant.* 2. 5. Againe, this will make our desire of good laborious, and will not suffer vs to be lazie: Christ *Matth.* 11. 12. compares it to hunger, which will breake through the stone wall, and it will make them hold out, and be constant without sicklenesse. *Psal.* 119. 20. As for ioy in the fruition of good, oh, what an heaven brings it into the soule? This will make vs for sincerity to delight in the law with the inner man. *Rom.* 7. 22. It will bring vs to a full ioy. *Joh.* 15. 24. *Isa.* 9. 3. *Psal.* 4. 8. Yea, and will so strengthen vs in the good we haue, that we shall as well in passive as active obedience indure, &c. As for feare of evill it will set it the right way, making vs to dread more the doing of it, then suffering in it; and for sorrow for it, will make vs see our sinnes throughly, and bewaile them as heartily, and as well for nature, as that there is the same instrument of seeing and weeping in them vs that before did depend vpon seeing, so repentance no sooner takes notice of sinne, but a godly heart begins to bleed forth, and so he that intellectually seeth well, spiritually weepes well. And by all this we see, how the mind, will, and affections are sanctified, and the excellent worke of repentance, in regard of all our affections. *Isa.* 55. *ult.* 11. 18. *Rom.* 6. 4. 5. 6. *Ephes.* 4. 22. 23. 24. 2 *Tim.* 2. 25. *Phil.* 2. 13. *Ier.* 4. 4. [illegible] during and covering bad causes and persons, and making [illegible] like, and [illegible]

Q. *What is the renewing of the body?*

A. When the members of the body, which before were *servants to sinne*, are now become the *servants of righteousnes*, every part executing his function in an holy manner. *Rom.* 12. 1. *Rom.* 6. 13. 19. *Col.* 3. 5. [illegible] haue performed, but [illegible]

Q. *What is our glorification?*

A. The perfection of our ſanctification, whereby wee are made compleat in holineſſe and righteouſneſſe. Famous acts ſhall haue glorious rewards. Glory is the praiſe and price of vertue; for as ſhame and repentance are bridles and curbes to ſinne: ſo praiſe, fame, glory, and honor are the ſpurres and ſpeeders of vertue. *Praiſe* followes the beginning of a good action, *fame* runs with it as it ſpreads further abroad, and *glory* is for the perfection of it, when euery mouth rings of it, and euery heart honours it. I cannot but thinke, that the wicked one day ſhall honour the godly, and ſpeake of their glory, to their owne ſhame, and howſoeuer they ſpeake all manner of ill of them in this world, yet often doe their hearts checke them with their innocency, and to ſee their honour, maugre the malice of all gaine-ſayers. A field of ſinceritie charged with the deeds of pietie, cannot but be accomplifht with the creſts of glory: all the fame which men haue ſought by buildings, by acts of Chiualry, and by ſuch other courſes, which the light of nature offereth and effecteth, for the enobling of it ſelfe, time deuoures thit, and within an age or two it is cleane put out: but that glory which ſpringeth from the rootes of godlineſſe, no tract of time can make to wither, no blaſt of venemous tongues can ouercome. It ſhall breake out as the Sunne, in ſpite of all darkning clouds, it is watered with the dew of heauen, and it ſhall grow and increaſe, in ſpite of the Deuill himſelfe. Enuie will be the companion of vertue as well as honour, and by meanes thereof ſhall the godly be reuiled of the wicked, *Luk.* 6.22. 2 *Cor.* 6. 8. *Iob.* 8. 44. *Math.* 10. 25. Let the Moone ſhine neuer ſo bright, yet ſome Cur or other ſhall be found to barke againſt it: but it is princely to doe well and heare ill, the ſpirit of glory reſts vpon ſuch, 1 *Pet.* 4. 14. *Iob* ſpeakes of a whole volume of reproches, which he will take vpon his ſhoulder, and bind as a crowne to his head. *Iob* 31. 35. 36. It is honour enough to be graced for well-doing: and *Dauid* may find comfort as well in the ſcoffes,

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and scornes of his irreligious wife, as the songs and prai-ses of the religious maydens. 2 *Sam.* 6. 22. Doe worthily, and wee cannot misse of fame. *Ruth.* 4. 11. *Ioh.* 12. 26. *Rom.* 2. 7. And if a good name be to be chosen aboue great riches. *Prou.* 22. 1. who will not affect vertue for the glory of heauen?

Q. *What are the degrees thereof?*

A. The first is in *assurance of our election*, and the loue of God, never to be violated, or broken off againe, and that is by our effectuall vocation, iustification, and sanctifica-tion; then for the time of this life, the vndoubted perswa-sion of faith, which makes those things extant, or present, that are hoped for, and giues vs vndoubted evidence of those things which are not seene. *Heb.* 11. 1. And hereup-on a certaine and infallible hope and expectation of the fruition of those good things which are prepared for Gods elect, such indeed as the eye hath not seene, nor so much as the eare heard, nor that which is most, entred in-to the heart and thought of man. Lastly, the fruition it selfe, of glory, and life everlasting. First, in the soule, and that in the very instant of death, it being translated from earth to heauen, by the ministery of Angels: Secondly, in the body, together with the soule, in the day of the resur-rection, and last iudgement: when the good shall be sepa-rated from the wicked to the right hand of Christ, to heare *come ye blessed, &c.* and the wicked to the left, to heare, *goe ye cursed, &c.* In this life the godly haue a tast of the life to come, and shall haue it in a greater measure, so soone as the soule is separated from the body, for then it is with the Saints departed, and is, for the modell and measure, as it shall be with the whole man, inioying the presence of An-gels, holy Patriarkes, Prophets, Apostles, &c. Neyther must we thinke, that they that dyed before Christs com-ming in the flesh, were depriued of this glory; for Christ is, hath beene, and shall be *yesterday, and to day and the same for ever.* And then at the vniuersall resurrection, body and soule being conioyned together againe, wee shall receiue a

further augmentation of glory. *Psal.* 16. 11. *and* 17. 15. *and* 73. 24. *Iob.* 5. 25. *and* 6. 47. *and* 13. 3. *and* 17. 3. *Phil.* 1. 23. *Rom.* 21. 4. *Heb.* 4. 9. The body at that day shall be either gloriously raised againe, or in a moment changed into glory, then shall euery thing imperfect in it be made perfect, and it selfe immortall. 1 *Cor.* 15. 54. Children shall be men, and men shall be the mirrours of glory, and then shall be taken vp to meete their Lord and iudge, and with him shall iudge the world; then afterwards in the sight of the damned, shall aseend with their Sauiour into heauen, and there shall be presented to his Father, and by him placed in those mansions of glory, which are prepared for them, where they shall serue the Lord continually, without any let, enioying his presence for euermore, at whose right hand they shall finde fulnesse of ioy. 1 *Iob.* 3. 2. *and* 1 *Cor.* 3. 18. *Rev.* 7. 14. 15. 16. 17. *and* 21. 3. 4. In vision, fruition, and perfection of holinesse. *Matth.* 22. 30. How should this make vs to conquer our impatience, and to swallow downe the miseries of this life? O blinder then Beetles, the Marchant refuseth no aduenture, for hope of gaine; the hunter shrinketh at no weather, for loue of game; the Souldier declineth no danger, for desire of either of glory, or spoyle; and shall we frame to our selues either an ease in not vnderstanding, or an idlenesse in not vsing those things, which will be a meanes to vs, not onely to avoyd intollerable and endlesse paines, but to attaine both immeasurable and immortall glory, pleasure, and gaine? Let vs summon the sobrietie of our senses, before our owne iudgement; and that which saying cannot, let feeling perswade. Doe we not know what these tearmes doe import, death, iudgement, hell? or whom they doe concerne? or how neere they are vnto our neckes? Will wee like miscreants, thinke, hell is not so hot, nor sinne so heavy, nor the Devill so blacke, nor God so vnmercifull, as the Preachers say? Doe we take these things for the fables of Poets, and not for the oracles of Gods owne mouth? Remember that prospect on thy death bed, which in this life, by reason

of

of the interposition of pleasures, or miseries, could not ill well be seene. If thou be good, thou mayest looke vpward, and see heauen open with *Stephen*, and the glorious Angels attending, as ready to carry vp thy soule. If vnregarded, then must thou looke downeward, and see three horrible spectacles; *death*, *iudgement*, and *hell*, one beyond another; and all to be passed through by thy soule, and their very Deuils attend to lay fast hold of it, to carry it to torment. In this life thou wast content with a condition of common with beasts, and therefore in the other, art thou onely fitted for Deuils. Art thou not (O wretched man) weary, houre in danger; and wilt thou not be in doubt to step into them? Remember, the wicked are said *to goe into hell*, and their merry dance, to haue a miserable downfall. What? must thou be intreated (like a mad man) to be good to thy selfe? Hadst thou rather feele then feare the torments? Rather endure them, then for a short time thinke of them? Where then is thy iudgement become? Where are thy right wits? or where, at least, is thy selfe-loue? Canst thou pry after profit for the world, and bee carefull to auoyd both losse and harme; and yet never thinke what may hurt thy soule, and loose thee heauen? Oh, the coldnesse of care, that will not prouide how to preuent these miseries. Woe thinke heauen stands by our bed sides, and *Lord haue mercy vpon vs* will bring vs thither; when indeed hell stands nearer, & is readier for entrance. Heauen is compared to a hill, hell to a hole, hee that climbes vpward must sweat and blow, he that will tumble downeward, shall at ease fall into the pit. Oh, then let vs neither refuse the hardnesse, nor the hazards of the way: but as *Ionathan*, and his Armour-bearer, passed betwixt two rockes; one *Bozez*, the other, *Seneh*; that is, soule and thorny; so wee must make shift here below, to climbe on our hands and knees; and when we are come vp, wee shall see our victory and triumph. Let vs with the holy and happy Apostles leaue all, both pleasures and aduantages, to follow Christ; and by a forcible entry, by a maine and manly-

manly breach, through all difficulties, to settle our soules in the cogitation of these last things. Remember, that the best suite of apparell is laid vp in the wardrobe of heauen; here we must be either in blacke, mourning, or in red, persecuted; It matters not, what ragges or colours we weare with men; so wee may hereafter walke with our Sauiour in white, and raigne with him in glory. In the meane time, let vs often exercise, to acquaint our nature, & draw it into some familiaritie with the ioyes of heauen; And (as one that maketh a fire of greene wood) not be tyred with blowing, vntill our devotion be set on flame; for the habite of vertues doth grow and increase with the exercise of their acts. Doe wee not see, that our glorification is nothing else but our multiplied sanctification? And those that endevour God will helpe, and by our persistance, and his assistance, we shall haue continuance and pleasure in happy courses; for as one that is either weary, or weake, recouereth strength by taking his food, although he eateth many times, without either appetite, or taste: so holy exercises, which giue both fewell and flame vnto devotion, doe increase in vs some spirituall strength, even when to vs they yeeld little spirituall solace.

Let vs growe in sanctification, and wee shall be graced with glory, and glorified with grace, and comforted in both.

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¶ The second Booke.

CHAPTER. I.

Of the Law.

Question.

HItherto of faith in God; What is our obedience towards God? Answere.

The dutie to be performed to God by vs, the power of the holy spirit working in vs by our faith. Luk. 1.74. Rom. 6.8. & 12.1. 1 Cor. 6.20. Tit. 2.11.12.14. 1 Pet. 1.17. 18.19. Psal. 56. 13. Eph. 2.10. 1 Thess. 1.8. Faith, and the inward dispositions of the soule are as the kernell; outward acts are as the shell, he therefore is but a deafe nut, that hath outward seruice, without inward faith: And yet this diuine Philosophy teacheth vs, not onely to referre our speculations, but our affections, and all the dispositions of our soules to action, *Tit.* 3.8. So that as our seruice must be grounded vpon our faith, so must our faith be reduced to seruice. There is no faith but it workes: It is neither idle nor vnable to set the whole man a doing well. In Rethoricke wee say, there may be Elocution without pronunciation: but in Diuinitie, wee cannot haue the first part of the Art without the second. This Solifidian, like *Æsops* Henne, too fat to lay, may sit at *Rome* as iustified: but is pitied by *Dauid*, Psal. 119. *Rome* saith, there may be true faith without workes, as if a man should haue faith, and not liue by it; or liue and not performe the act of life. Papists erre

grossely in both parts of diuinitie; for, they teach faith in the Church and creatures, and so make not God the end of it; If the Church, or Saints may terminate faith, it will rest there, and goe no further for the goale. Againe, as in faith they shoot not at God, no more doe they in workes; for they looke to gaine and merite heauen by them. Also hypocrites and ciuill men know neither the ingenuitie of faith, nor liberalitie of workes, for they walke before men and not before God: but they are here soundly lessoned that would so dissemble with God; as if seruice consisted onely in wearing of liueries, in taking of wages, in making of curtesies, and kissing of hands, I meane, they put on the cognizance of Christianity in Baptisme, know how to liue vpon the trencher of Gods providence in their maintenance, and to giue him the complements of a fashionable profession, &c. I know there is nothing more easie, or more common then this: such servants are as vsefull for God, as drunken seruing-men for honest masters, which are not to be found, when there is most vse for them. Ransacke then thy heart (O sinner) and finde sound affection to God, firme resolution to goodnesse, true hatred of sinne: ransacke thy life, and finde the truth of workes, the life of obedience, or els *Scribes* and *Pharisees* shall goe before thee into heaven. Doe not thinke that because thou hast gotten Gods liuery on thy backe, and his name in thy mouth, that thou shalt be able to out-face all reproofes. *God will smite thee, God will smite, O thou whited wall.* But if the ciuilly righteous shall not be saued, where shall the notorious sinner appeare? A Christian, and yet a worme below a *Iew*? For shame, what are wee, and where is our emulation? Heauen is our goale, wee all say wee runne, loe, the very *Scribes* and *Pharisees* are gotten before many of vs, and what safetie can it be for vs to come short of those, that by the verdict of our Sauiour, come short of heauen, *Matth.* 5. 20? Be zealous, and never be at rest, till thou get a step further then the most honest ciuill man, and that is both in faith and workes to gaine sinceritie,

which

which is the *girdle of truth*. Eph. 6. 14. Think thy selfe but a loose man as long as thou wanteſt it, & thy graces, never ſo excellent, will be ſhaken off with a ſtorme, as looſe garments with the wind. And here the Proverbe is moſt true, *vngirt, vnbleſt*, &c. Obedience, if wee reſpect Gods iuſtice, ought to be perfect, yet it is ſo farre perfect in vs, as it is wrought in vs by the ſpirit and faith; wherein properly there is no imperfection; for it is the oppoſition of corruption, that makes faith little. A ſmall fire warmes but a little, and the reaſon is not in the heat, but the coldneſſe of the weather, therefore as farre as wee beleeue wee obey God perfectly, and our faith is ſayd to be in part, becauſe the greater part is corrupt: onely this is the comfort, that the new man ſhall gaine ground of the old; for though the old man, by his long experience, often deceiue the yong man: yet the flouriſhing age of the one ſhall grow riper in yeeres and experience, when the old man in the end ſhall fall to plaine dotage. The ſpirit, faith, and man are all agents in well doing, and man deſerues the leaſt prayſe; for he is beholding to the Spirit and faith, if he receiue any reward of his workes: I wonder at Papiſts, that they ſhould make thoſe workes moſt meritorious, which are moſt remote from the fountaine of well-doing. The hand in Almes, or feete in Pilgrimages, or both in Chriſtian warre, deſerue leaſt, if the reward be according to the doer; for then the ſpirit and faith will carry all away, and teach the whole man to be thankfull for mercies; and not to ſtand pleading for merites.

Q. *Wherein ſtands our obedience?*

A. Either in *obſervation* of the law, *invocation* of God, or *celebration* of Sacraments. Faith makes vs every way dutifull to our Maker. It moues vs to ſeeke him in all his ordinances, and moſt willingly ſubmit vnto his lawes, devoutly to ſue vnto him in our prayers, and holily to receiue the pledge of his loue. *Math.* 28. 19. 20. They that for want of faith become weake in doing, will ſoone become wea-

ry of well-doing. Dead work is soone giuen ouer for want of this life.

Q. *What is the Law?*

A. *The rule of all good, and condemner of all euill.* Here alone may we try our actions, how acceptable they are vnto God. *Iam.* 2. 10.

Q. *Doth God require of man obedience thereunto?*

A. Man was to performe it by the *law of creation*; for, God made him able to doe it, and made his covenant with him for himselfe, and his heires, vpon the promise of life, for the keeping of it, and threatning death, if he should breake it, and sealed the same with two Sacraments. The one, of the *tree of life*; the other, of the *knowledge of good and euill.* Gen. 2. 9. 17. Lev. 18 5. Rom. 10. 5.

Q. *How had man this law by creation?*

A. It was written in his heart; for as he was made by it, so was he governed accordingly. *Gen.* 1. 26. *Let us make man in our image, &c.* First, God stamped his law vpon him. *Eph.* 4. 24. and then left him to his ordinary providence, to conforme himselfe and his actions to the will of that God, who with his owne finger did write vpon the table of his heart, *holinesse to Iehevah.* The iron by the tincture of the Load-stone, points to a center, & is drawn too and fro by it: so the heart of man hauing receiued the invnction of an holy law, was to be drawne from point to point, as the will of God had ordered: onely here is the difference, that the Loadstone moues the iron naturally; but Gods law was to stirre the heart freely, and as a cause by counsell, and so might be opposed by mans free will, hauing libertie to turne with the law, or against it. Oh, blessed be God that in place of this principle, to moue to obedience, hath giuen another, by whose melting commands, or commanding entreaties, wee thinke nothing too good, too hard, or deere for God. If *Maryes* teares will wash Christs feete, shee will not sticke to poure them out, neither will shee thinke her hayre too good to be the towell to wipe his washen feete, or any *Spikenard* too costly

ly for to embalme his head. *Ioſeph* will not deny Chriſt his owne tombe to lie in. *Zacheus* his wealth ſhall waſt before he will want Chriſt. Faith is the new principle that will take no repulſe; It can conſtraine and extort more from vs then all rackes and ſtrapadoes, allure more then all wages and prizes. Doth not this *Magnes*, as eaſily draw weightie iron, as other *Iet* doth ſtrawes? What heart can reſiſt faith? Let it but make the motion, and ſtraight it obtaines what it pleaſeth. It ſtands not without doores (as one ſayth well) like a *mendicant flexanimous perſwader*, but enters into the cloſets of the heart, ſhootes the barres, vnlockes the boults, takes away all reluctation and oppoſition, infuſeth a pliable willingneſſe, and brings with it ſuch a loue of Chriſt, that wee are conſtrained to obey. It makes docible the dogged nature of man, and turnes a wilde and haggard diſpoſition, into a morigerous and manſuete behauiour. *Iſa.* 11.6.7.8.

Q. *Can the naturall man performe this law?*

A. *No; for it is almoſt wholly blotted out by ſinne, and as it were eaten out with the ruſt of corruption:* ſo that man in this eſtate is altogether exorbitant in his wayes, and cannot ſo much as doe it in thought, will, or deſire. Furthermore, the very Legions of darkeneſſe, and powers of hell haue ſo long held poſſeſſion in the ſtrong Fort of the heart, that they plead preſcription, ſcorning, as the *Iebuſites*, to be ejected out of their impregnable tower: ſo that man both outwardly and inwardly is made vnable to pleaſe God. *Gen.*6.5. 2 *Tim.*2.26. Oh Lord God of heauen, who ſhall helpe mee ſubdue *Nebuzaradan*, *Goliah*, *Holofernes*, my raging luſts, that are too mightie for mee? Surely, through thee alone I ſhall doe valiantly, and if by faith I may but once touch the hemme of my Sauiours garment, I ſhall finde vertue enough to recover ſtrengthagaine, and foyle all my adverſaries; yea, by it ſhall I be able to roule away the ſtone from the caue of *Makpelah*, and bring out thoſe hidden Kings, that haue domineered and tyrannized over mee ſo long, throw them downe vnder my feete, trample

vpon their neckes, and triumph over them.

Q. *But is there nothing of the law remaining in corrupt man?*

A. *Yes, so much is left still as may witnesse man to be made for God and his worship, and leaue him without all excuse in his sinne, when God shall inflict hell, death, and damnation vpon him for the violation of his most holy law.* Rom. 1. 20. *and* 2. 14. Me thinkes as *Libertines, Cyrenians,* men of *Alexandria, Cilicia, Asia, &c.* Act. 6. 9. 10. were not able to resist the wisedome, and spirit by which *Steven* spake: so the most transcendent and sublimated wits in the world, bee they never so obstinate, shal not be able to gainsay the conviction of their consciences. *Rev.* 20. 12.

Q. *Can a man then in any proportion answere the Law?*

A. *No; of himselfe* (as hath beene sayd) *he cannot; for if we could see the true image of a naturall man, wee should see that little light that yet remaines him to be resisted, and contradicted.* Thinke of some one man compounded of all the vices of mankind, and in whom all outragious sinfraigne, and such a one is euery man by nature, a *Iudas*, a *Iulian*, &c. Wee hate the *Iewes*, spit at the name of *Iudas*, raile on *Pilate*, condemne the cruell butchers of Christ, and with *Hazael* count them worse then dogs, &c. But alas, we see not our selues. How many that can blaspheme, sweare Christ quite over, curse, swagger, lye, oppresse, boyle with lust, scoffe, ryot, liue like debauched men; yea, like humane beasts, or rather vncleane Deuils: and yet will bee crying *Hosanna*; but let them say what they will, they are *Pilate*, the *Iewes*, and *Iudas*. Doe not wee all cruelly vexe and wound him with our sinnes? And is not euery of our sinnes, as a thorne, nayle, and speare to him? Thou that pourest downe thy drunken carowses, thou giuest thy Saviour a potion of gall; and while thou dispitest the meanest of his seruants, thou spittest on his face, and whiles thou puttest on thy proud dresses, and liftest vp thy vaine heart, with high conceits, thou settest the crowne of thornes on his head, &c. Thus euery man when he little thinketh it, *crucifies againe to himselfe the Sonne of God, and*

makes

makes a very mocke of him; to *themselues*, not in *himselfe*, for he is farre enough out of their reach. Alas, poore man knowes not what is within him. *Paul* hauing his eyes opened, confesseth that no good did dwell in him. *Rom.* 7. 18. and that evill was ever present to doe him a mischiefe, as if it watched opportunities to doe an ill turne to the spirit of grace.

Q. *How then comes it to passe, that many naturall men are so civill and honest?*

A. *God by his restraining spirit doth bridle them so farre, and in such measure as pleaseth him, to the good of his who dwell amongst them*: but all this restraint of evill maketh them not good before God, neither those actions which are done by them. *Eph.* 2. 10. Men are to be the new workmanship of God, before they can be his workemen. *Tit.* 2. 14. Purgation of sinne must goe before zeale in good workes. *Tit.* 3. 8. They onely which haue beleeued in God, know how to be carefull in the maintenance of good workes. *Rom.* 8. 1. We must be in Christ, before we can walke after the Spirit. *Gen.* 20. 6. I know (sayth God) that thou hast done this in the vprightnesse of thy heart. Some particular actions may haue a charitable construction in the very wicked, and yet the whole course of their life be sinfull and wicked: onely the godly are vpright in their way. *Psal.* 119. 2. *David* was vpright in all things, saue onely in the matter of *Vriah*. A godly man is habitually good, when he is actually evill, and a wicked man is habitually evill, when he is actually good. Hence it may be sayd, the godly keepe those commandements they breake, and that the wicked breake those commandements which they keepe. And therefore except the habite of obedience be infused, the outward act is nothing with God, and lesse to the Agent. *Heb.* 9. 14. The liuing God is not serued as long as the conscience is not purged from dead workes.

Q. *How is the Law further considered in man?*

A. As it is knowne of man in it selfe, and in his reward, and applyed to the fact, good, or bad, it is called *conscience*,

ence; for conſcience is either the reading of the law in the heart; or the law read vnto it by the vnderſtanding. It is Gods ſpie, or Pinneſſe ſent out to make diſcouery of the coaſt, and to returne aduertiſement. Onely ſinne ſo ouerclouds her way, that often ſhee comes home againe, and ſayes nothing. For blind and ignorant conſciences ſpeake peace, or hold their peace, becauſe they haue not skill enough to accuſe, and find fault: they ſwallow downe not onely flies and gnatts, but camels and beames, and digeſt all well enough. Surely, if the Soule were not fallen well aſleepe, and had drawne the curtaines about it, it could not concoct ſo well. Whiles the ſcales were vpon *Pauls* eyes, he was aliue and quiet, and thought concupiſcence, the ſinke, and breeder of all ſinne, to be no ſinne. Alas, how many thinke, becauſe conſcience is an Inmate, that ſhe muſt ſtand by, heare, and ſay nothing? And becauſe it is now vacation, thinke tearme-time will come no more, and that they ſhall never be vexed and troubled with any law caſes, but they are to know that this calme is but the mother of a ſtorme, and that ere long they ſhall eſpie a *weather-gawle* in the ayre. And the little cloud will bring a daſhing ſhower of fire and brimſtone vpon the Soule. The watch of the Clocke goes not, and the wheeles ſtand ſtill, being clam'd, and ruſted in their ioynts: but when the heauy waights of ſinne, ſhall be hung vpon the lines by the hand of God, no mercy counterpoyzing them, then ſhall the hammer ſtrike thicke, and indiſtinctly, and his tongue blab out his owne ſhame. Oh, how pitifull a knell ſhall that be, when the Lord ſhall knole the great bell of the conſcience, and make his ſinnes ſound loud in his eares? Oh, the dolefull paſſing bell, that ſinners ſhall heare, when they are giuing vp the Ghoſts to their Creator and Maker. Let vs in the feare of God thinke of it, and ſuffer conſcience to doe his office; for thereby we ſhall preuent Satan by accuſing our ſelues, and God, by iudging our ſelues betimes. What can Satan (the Accuſer of Man) ſay, when man by his conſcience hath ſaid it before him? Truely, this will ſtop

his

his mouth; for wee being accuſers of our ſelues, God will become our diſcharger, and then Satan ſhall but be our ſlanderer. Againe, God hath left conſcience to keepe his Court here below, and to ſit as judge, and God will not either *ex mero officio*, or *promoto*, call vs againe, if we will diſcharge our ſelues there. Indeed, in iudging of others, wee muſt not iudge leaſt wee be iudged, *Matth.* 7.1. but in iudging of our ſelues, *iudge that we be not iudged*, 1 Cor. 11. 31. If this inferiour court be corrupt, then there is a court of Parliament to reforme it, and God himſelfe will call it, and make our iudge a witneſſe againſt our ſelues; for God left conſcience with man as a iudge to abſolue, or condemne, and he will bring it before himſelfe as a witneſſe to excuſe, or accuſe. *Rom.* 2.14. 15.

Q. *Can wee then that are Chriſtians performe it?*

A. Wee are to vnderſtand that God renewed his law to his Church, and did write it againe in their hearts by his bleſſed ſpirit, *Ier.* 31.33. Firſt, that our ſinnes might be the better diſcovered vnto vs, and that wee might ſee how we had eaten the law out of our hearts. Secondly, that by it we might ſee what we ought to doe, and finding thereby the evill we would not doe, to be done by vs. *Rom.* 7. 15. and that good omitted which wee ſhould doe, wee might as by a Schoole-maſter be driuen to Chriſt, who hath both ſuffered for our ſinnes, and performed the law throughly for vs, which being made ours by imputation, wee alſo may be reputed doers of it, and ſo be iuſtified, as before hath beene ſaid *Gal.* 3.24.

Q. *But hath the law no further vſe for vs?*

A. Having brought vs to Chriſt, it is thence forth to be the rule of the reconciled man, to walke thereby according to the meaſure of ſanctification, wrought in him by the holy Spirit. *Eph.* 2. 10.

Q. *Can he then perfectly keepe it in himſelfe?*

A. No; he cannot ſo long as corruption dwelleth in him; for the old man will be ſtill marring the beſt act, which the recouered man ſhall doe, or cauſe to be done,

as much as he can; so that it cannot be answerable to the law in euery respect. *Isa.* 64. 6. *Luk.* 17. 10. 1 *Ioh.* 1. 8. 9. 10.

Q. *How can this lame obedience be pleasing vnto God?*

A. Whatsoeuer in it is sinne, is couered by Christs righteousnesse, and pardoned in and for him; for he is our *aduocate* with the Father, and *propitiation for our sinnes*; so that that which is good is accepted of God, because it is done in obedience to him, and the rest is not layd to our charge, because it is discharged in Christ. 1 *Ioh.* 2. 2.

Q. *Can it merit any thing with God?*

A. No; for it is very imperfect; and if it should haue his right merit, it might more iustly expect punishment then reward. For as in a rude eare, that musicke may passe for currant, which a skilfull iudgement will condemne for course: so, in the sight of God, there will appeare both errors and defects in all those actions, which in our iudgement were perfectly performed. Let vs but once begin to throw our thoughts freely into euery corner of our consciences, and wee shall presently begin to cry out, *Lord enter not into iudgement with thy seruants; for in thy sight shall no man liuing be iustified.* Psal. 143. 2. Rom. 3. 20. and 4. 6. Gal. 2. 16. Neither will that dip or die of our workes in the bloud of Christ helpe vs: for howsoeuer the colour, or tincture may be perfect, yet the cloth it selfe is so stained, that it receiues no perfect wash, or holinesse in graine, that perfectly answers the strictnesse of Gods iustice. Oh, the perfidious heart of man, that would steale the vertue from the die, and giue it to the cloth: surely, it is more hard to be stripped of our pride, then of our gold and iewels; for euen when those, and such like outward ornaments are gone, many times these inward rags swell vp the soule. These are the Scorpions and Snakes (as *Ierome* termed the errors of *Origen*) amongst which poore Papists haue walked, priding themselues in their owne clouts for the supposed die they haue receiued: But *Bellarmine* the inventor of such a shift, puts it off againe, and sayes it is safer

for

for a Christian to renounce the merites of his workes, not so much for their incertaintie, as the imperfection of their iustice, and danger of vaine glory, and to resolue and teach men to repose their whole confidence, in the mercy and bountie of God.

Q. *How is the Law distributed?*

A. *It is either concerning the worship of God, or loue of our neighbour.* Matth. 22. 37. 38. 39. 40.

Q. *What is the worship of God?*

A. *That reuerent respect and loue wherewith wee are to imbrace his maiestie with our whole man.* 1 Sam. 12. 24. Mat. 22. 37. 38. The Schoolemen define it to be an immediate act of the will vpon God: but this is the whole rule of Diuinitie, which is nothing else but the ordering of the Will, so as it may please God. Now the act of the will is either to beleeue, or obey, and obedience is either immediate, as pietie, or mediate, as charitie. Hence the loue of my neighbour is not an immediate act vpon God, and in this sense, worship is well distinguished from charitie: as hauing no neerer object then God. The loue of man is so farre forth a peece of Diuinitie, as it is done in obedience to God, and his law: otherwise it is but an act of humanitie, &c. Furthermore, it appeares, that worship and prayer are not alone, nor that prayer is all the worship of God, though indeed it be an onely part, the Soule therein most immmediately conferring with God; for worship, if it be taken for an act of the will is as large as all Diuinitie, if for an immediate act of obedience, as large as the first Table, if for an act of the affections, mouing God with things agreeable to his will, as large as prayer; for the act of the will falling into the affections, and turning them about with earnest intreaties and thankes, is the diuine worship of prayer; In beleeuing, obeying, praying, celebrating of Sacraments, I worship God: but immediate obedience is that which is required in the first Table, when without all other respects, I loue God purely and sincerely: whereas in duties of charitie, I am bound by the law to haue respect

vnto my neighbour for Gods sake, and in prayer I respect mine owne wants, and come to God for supply, eyther in suites, or thankes, &c. *Deut.* 6. 5. *Luk.* 10. 27.

Q. *How is the Law concerning Gods worship distributed?*

A. *It is either concerning the worshipping of him alone, or the worshipping of him in due manner*; of him alone, or with his alone worship. First, wee must haue him for our God, and then giue him his due. And therefore when the Papists say, that the second Commandement forbids not images, but Heathen Idoles, counted for Gods, they are deceiued, for it is the first, and not the second Commandement that forbids such Idolatry. *Math.* 4. 10. *and* 15. 3, 9.

Q. *What is the worship of God alone?*

A. It is the first Commandement, *thou shalt haue no other Gods before mee, or in my eyes.* Exod. 20. 3. This is a pure Commandement, and brings the soule to a most simple worship of one, that it may not be distracted with many.

Q. *What is here commanded?*

A. That God is to be worshipped, and God alone, and that truely, and totally. *Truely*, that there be no halting, *wholly*, that there be no halving. And all this must be done as in his eyes. ὀφθαλμοδουλία, eye-service is a fault with men: but let vs but serue God whiles he sees vs, and it is enough. He must haue all, or he will haue nothing; the Deuill will be glad of any corner, for he knowes full well, that if he haue any part, God himselfe will haue none. *Salomons* Curtizan talkes of dividing, and many are content to share themselues betwixt God and the world, mammon, and the Mediator. But the true Christian will cry out, no, let God take all. I may well say of my heart (as *Lot* of *Zoar*) *is it not a little one?* Alas, it is euen too little for God; I need not thinke of taking in an Inmate, it is happinesse enough, if God will vouchsafe to take vp all the roomes for himselfe, and inlarge them for his owne entertainment. I know the bed, and the throne can abide no riualls, and seeing God calls for the heart as his throne,

and

and the soule as his bed, let him rest there, and never bee disquieted with any partner. 1 *Sam.* 12. 24.

Q. *What is forbidden?*

A. All *not worshipping* of God, as likewise *worshipping* of other Gods, or *preferring* any other thing before him, as our selues, riches, bellies, &c. *Exod.* 20. 3. *Rom.* 16. 18. *Phil.* 3. 9.

Q. *What are the lawes concerning the due manner of worship?*

A. *They either set forth the right worship of God, or the right handling of it.* It is not enough to worship God, and that with his alone worship, but we are to be carefull of the reuerent vsage of it, as also the diligent practise of it, especially on his owne solemne day. *Ioh.* 4. 24.

Q. *What is the law concerning his right worship?*

A. It is the second Commandement, *thou shalt not make to thy selfe any graven image, &c.* Exod. 20. 4. 5. 6.

Q. *What is commanded?*

A. That God is to be worshipped with his owne worship, *Deut.* 5. 12. 16. *Moses* in repeating the law, bids the people keepe it as God hath commanded. *Deut.* 6. 25. *It shall be your righteousnesse to obserue and doe, as the Lord hath commanded.* Our practise, and Gods precept must goe together, and his will, not ours, must be done.

Q. *What is forbidden?*

A. All Will worship, deuised by man. Religion is not humane policie, but Gods diuinitie: yet in circumstances which are rather the ornaments then the elements of worship of the bye, then the substance, the Church is to be heard; for nothing is left in the power of the Church but things indifferent: that which is commanded, or forbidden, is to stand against all rules of men, and *God must rather be obeyed then man.* Act. 5. 29. Notwithstanding, this is the folly of many, that in things indifferent, will haue a speciall Text to allow and warrant euery particular. It is enough for the Church, or Magistrate, to command in these vpon the generall warrant of the word: they that oppose

must bring the particular inhibition from heauen, or else they neither obey God, nor man. If they take from the Magistrate power in things indifferent, they leaue him none at all; for, in all the rest, he is as well bound as any other man. And here some questions may be moued; first, whether of things indifferent, any image may be made of Religion? It is plaine, of God we are to make none, for he is onely to be taught by his owne voyce, and not by any image. *Deut.* 4.12. To teach his nature and maiestie by images, is to turne his truth into a lie. *Rom.* 1. 25. But of religion it selfe, there may be images and similitudes; for, man hath two sences that are aboue all the rest, apt to teach or receiue instruction for the minde, the eye and the eare: And almightie God hath prouided, that we might learne by both: hence his word for the eare in speaking, and the eye in reading: hence in the old law his seruice was full of visible sacrifices, and many other images of holy things. And now the worship being more abstracted from sense, wee haue Sacraments, which are images and similitudes of holy things. But all the question is, what man may doe in these things? for the precept is, *thou shalt not make, &c.* I answere; Images of Religion, are either in the substance of it, or the circumstances. In the first, man hath no power; for the whole essence of Diuinitie, must haue God for the sole Author. In the second, man hath power for *time*, *place*, and *person*, and some outward rites and ceremonies of morall and historicall signification; for such ceremonies and circumstances as are of no signification, are most idle and absurd in Gods worship. The history of the Bible in pictures of *Kings*, *Priests*, and *Prophets*, of *Altars*, *Beasts*, *Cherubims*, *Arke*, *Mercie-seat*, *Temple*, *&c.* are not vnlawfull: yet wee are to vnderstand, that these things serue onely for our intellectuall part, and that God is not to bee worshipped in, or at any of these things, or the like. The Iewes were commanded to worship God in the images of things to come, and the thing being come, we are not to worship in them, but learne from them. They may bee to

vs of historicall vse, but not of morall; for they are ceased, as appendices, or additions to the morall law; and therefore are left vs for instruction, not for adoration. Yet still it remaines, whether the Church have any power to set vp religious images, of morall signification, and such as ought to carry with them not onely our vnderstandings, but our wills and affections vnto the performance of some morall duties? I answere; if morall be taken for the rule, the Church may prescribe no such duties, they rest then onely vpon the morall law of God: but if morall be taken for manners, then it cannot be denied, but the Church hath power to order the outward man in good behauiour, and morally to teach him by humane rites and ceremonies, yea, even such as should outwardly helpe the inward man; for morall decency and order, ought to tend to edification. Now that the Church hath power in this generall sense, to make some religious images, I shew by this example. *Iosh.* 22. The Altar of testimony was not ciuill, but religious, as may appeare by *ver.* 24. 25. 26. 27. 28. 29. 34. It was not to distinguish their borders, but to testifie that they were Gods people, and had all one God, and that this Altar should put them and their posteritie in mind, to sacrifice vpon Gods Altar, wheresoever it should be set, &c. Yet this Altar of morall signification, was subordinate to Gods Altar, and an help to the people to bring them to worship God as he had commanded. And so must the Church doe nothing in things indifferent, but as they helpe forward the substance and truth of Gods worship. And in this sense, the Crosse in Baptisme, a transient signe of Christ crucified, made in remembrance of the Crosse whereon he was crucified, cannot be denied, but to be an image of Religion, and of morall signification; which if it should come in to thrust out Gods image, I meane, water, wee had iust cause to be offended with it, as the Children of *Israel* at the two Tribes and an halfe for the new Altar: but when they expounded it to be in token, not in taking away of Gods Altar, they were not onely

pacified,

pacified, but prayſed God for his goodneſſe therein: So the Croſſe in Baptiſme, though it come neere a ſigne in Baptiſme, and may at the firſt bluſh make vs feare with *Iſrael* the *reuenge of their iniquitie of Peor*: yet ſeeing how our Church hath expounded it, that it comes not in to confront the water of Baptiſme, or to coniure it with Papiſts, or to be any part of the Sacrament; for hee that may appoynt a Sacramentall ſigne, muſt be able to giue the Sacramentall grace, and ſo the Church ſhould blaſpheme, making her ſelfe a God, who onely can giue that grace, that in the Sacrament is ſealed. It is therefore by the doctrine of our Church, no ſigne ſealing grace: but as that Altar, *Ioſh.* 22.27. was a witneſſe betwixt party and party; ſo this betwixt the Childe and the Congregation; for the Miniſter baptizing in the name of the Trinitie, ſayes *I baptize*: but in that action the phraſe is altered; and hee ſayes in the name of the Congregation *wee receiue*, ſhewing that as God by Baptiſme admits the Childe into fellowſhip with himſelfe: ſo they the Infant into the ſame communion of the Croſſe of Chriſt with themſelues, that is, they gladly teſtifie, that they are not aſhamed of any ignominies, or reproches for their Saviours ſake. And I would to God, that ſo Chriſtian an expoſition could ſtay our brethren for going vp againſt vs in Battell. A ſecond Queſtion may be, whether Chriſt as man may be pictured? I anſwere; that ſubiect that is to be adored, is not to be painted; for it can no wayes be ſet forth as civill, and ſo wee cannot haue an image of Chriſt (as he is to be adored) for civill or hiſtoricall vſe. Wee are flatly forbidden the very making of an image of God, and whole Chriſt being to be adored as God, we are not onely forbidden to worſhip his image, but alſo to make it. If any by the ſubtiltie of their wits can abſtract Chriſts manhood from his Godhead, or worſhip from either of them both, I ſhall not oppoſe the keeping of an image of Chriſt, as of the greateſt Benefactor that ever came into the world: but my braine is too dull to deuide in this caſe; and therefore from the

precept,

precept, *Thou shalt not make*, that is, of the proper subiect of Religion, (which was implied in the first Commandement, any image. If the subiect of Religion were alike, the precept could not be so generall; for the making of an image of God is morally a sinne, I meane, in the very nature of the thing it selfe, and admits no dispensation, nay, God himselfe, though he tooke libertie in his worship to expresse it by images; yet never did he goe about to paint out himselfe in any similitude. *Deut.* 4. 12. *Yee heard the voyce of words, but saw no similitude, onely yee heard a voyce*; this is the way to shew his nature, which no other image can doe. And therefore I may conclude, that Christ is to be is to be adored, so he is not to be painted, &c. The third question is, whether things indifferent, abused, may againe be vsed in the worship of God, especially, if their first institution haue beene superstitious? I answere, they may. *Iudg.* 6. 25. 26. *Baal* hath with *Baals* ox is sacrificed to God by *Gideon*. His Altar is throwne downe, first will God hauchim cut the very throat of Idolatry, and when once Gods detestation, and their danger is ceased, then may the good creatures of God, prophaned to Idolatry, be imployed to the holy service of their maker. *Ioh.* 2. 6. The fine water pots were superstitiously abused, for private purification, whereas God had onely inioyned it for the Temple, yet our Saviour vsed both the pots and water, for the holy working of a miracle, &c. yet this rule must ever be obserued, that things indifferent when they become scandalous and offensiue, are to be forborne. The Iewish Ceremonies were retained in the Church of God as things indifferent after the dissolution of their necessary vse. But when they became hurtfull and offensiue to Gods Church, they were reiected by the Apostles. Methinkes these foure propositions should quiet any mans conscience in this subiect, which hath in all times caused such trouble to Gods Church. First, that the Church of God hath power to retaine things indifferent. Secondly, that the same Church (as it ought) hath power to remoue

them where they proue fond and foule and offensiue. Thirdly, that this power is to be exercised by our Gouernours, and not by priuate men. Fourthly, that priuate men sinne not in the retaining of them, they cannot be taxed, or touched with that which is none of theirs; for God requires reformation of none, but such as haue receiued injunctions from him.

Q. *What is the Law concerning the right vsage of Gods worship?*

A. It either hath respect to *reuerence* in doing it, or *diligence* in learning it. As we are to auoyd all contempt of the glorious name of God: so are wee to neglect no time to learne his will. We are to worship him with all reuerence, especially vpon his owne solemne day. To whom is the account of our dayes, either more due, or better knowne, then to God? All the dayes are his, who gaue time a beginning, & continuance; yet some he hath made ours, not to command, but to vse. In none may we forget him; in some we are must forget all, beside him. *Isa.* 56. 2. 4. 6. *and* 58. 13.

Q. *What is the precept concerning the reuerent worship of God?*

A. The third Commandement. *Exod.* 20. 7. *Thou shalt not take the name of the Lord thy God in vaine, &c.* By name we are to vnderstand any thing by which Almightie God is made knowne vnto vs, as his nature, attributes, words and workes.

Q. *What is here commanded?*

A. All reuerence possible to be shewed in the worship of God, or in speaking of God and his holinesse. *Isa.* 45. 23. *Ier.* 4. 2.

Q. *What is here forbidden?*

A. All kind of prophanenesse, and light esteeme of God and goodnesse. *Hos.* 4. 2. The *Iewes* haue a conceit, that the sinne of that *Israelite* which was stoned for blasphemy, was onely this, that he named the ineffable name of foure letters, *Iehouah*. Shall their feare keepe them from once mentio-

mentioning the dreadfull name of God, and shall not our feare keepe vs from abusing it? Durst wee so boldly sinne God in the face, if wee feared him? Surely, if any feare of him stood before our eyes, wee durst not dally with his name, or at our pleasure teare him in peeces. Wee must needs despise his person, whose name we contemne.

Q. *What is the law of our diligent learning to worship God?*

A. The fourth Commandement. *Exod.* 20. 8. 9. 10. 11. Remember the Sabboth day to keepe it holy.

Q. *What is here commanded?*

A. The setting apart of the seventh day to the service of God, as likewise all diligence in learning to know his will. He that will needs be his owne Scholler, hath commonly a foole to his Master. It is dangerous medling with the things of God according to our owne appointments. How perplext, and in how manifolde mindes are men, as those that are encountred with diverse wayes, and know not which to take, in this poynt of the Sabboth? It shall be well, if some change not their master, as they seeme to haue changed their livery in their service on this day. All our thoughts and vitall spirits are too little in remembring the sanctification of it. True it is that the substance of the Sabboth consisteth not in houres, but in holinesse, not in a naturall day, but the sanctification of it; and therefore the alteration of the time, is no mutation, or change in the essence of the fourth Commandement, but onely in the accident of it. Time, as other naturall things, is separate and set apart for holy vse. All time is Gods by creation, and waites vpon the creature, and his actions: but the seventh part of time is to be his by the holy observation of it. And here a iourney to *Damascus* were happily vnder-taken, to meet with some good *Ananias*, that might cause to fall those *scales* of ignorance, wherewith wee are blinded in a fallacie of *composition* and *division*; thinking the Sabboth to be abrogated, because the time is changed from a seventh day to a first day. *Truth is great and prevaileth*; for I see no

greater change in this, then if the Sacrament should bee celebrated with one kinde of water, or bread, and not with another. For naturall things in both are elevated aboue themselues to supernaturall ends. Time therefore is as materiall in the fourth Commandement, as bread, wine, or water evangelicall in the Sacraments. First, the *distribution* of time proues the seventh part consecrated to God. *Exod.* 20. 9. And let him take heed that sacrilegiously steales it from God. I am resolved (like Surgeans and Physitians) rather to force a bitter pill, or smarting salue, then suffer a patient to perish. With what face canst thou say (O wretched Soule) not *sixe dayes* will I labour, but also play and please my selfe vpon the *seventh*? Secondly, the order and succession of parts, will proue either the first, or seventh part of time to be Gods. The whole is seven, and of these God must haue a part, and if it be neither the first nor the last, it will be in two weekes; for either from the first to the last is a seventh day, or from the last to the first: and therefore as the *Logicke* in the distribution, so the *Arithmetick* in the number, proues Gods vncontroulable wisedome in the removall of the Sabboth from the last member to the first. Diuines call (or rather miscall) the Sabboth, the eight day; for eight is no part of seven: onely in succession of time the next day after the seventh is the eight, but this is not considerable in the precept: which commands one of seven, and not one of eight. Thirdly, the end of this separation is holinesse, and rest: that a part of our time should solemnly be imployed for the sanctification of the whole, is as reasonable as the authour, who doth all things in waight and measure. Againe, by holinesse wee are to enter into our perpetuall rest; and therefore it is requisite, that a part of time should be a Sabboth here, because wee looke for an everlasting Sabboth hereafter, and that all our time shall be turned into an holy rest, from sinne and sorrow. *Heb.* 4. 11. As God the Father rested after his workes of creation, and commanded the creature to imitate him therein: so God the Sonne after his workes

of

of Redemption, finished in his humiliation, rested in heaven. And *Dauid* tells vs, *Psal.* 118. 24. that even Christ being refused in his humiliation, and made the head stone of the corner in his exaltation, brought to passe a marvellous worke in our eyes, and thereupon concludes, *This is the day which the Lord hath made: wee will reioyce and be glad in it.* This day of Christs resurrection excells all other, and so is iustly our Sabboth, and kept by vs as a pledge of our resurrection, and entrance into glory. Fourthly, the lawgiuer is sayd *to speake all those words*, Exod. 20. 1. *Even these ten words*. Deut. 4. 13. and therefore let them looke to it that dare make them nine. Good Surgeans and Physitians loue their patients, when they are cruell to their diseases. I cannot but count it a damnable errour, to detract one word from ten. They were all giuen equally in fire, and in fire shall equally be required. They were all written in tables of stone, because they were first written in the tables of our hearts; which as then lost all, like letters written in water, and are now as hard to receiue againe, as the very stones: the ceremoniall Law was better remembred then the morall: and of all the moralls, this hath the *memento*, men naturally being most opposite vnto it. Oft times that which wee know not through our sloth, the same by teares is made knowne vnto vs. And an afflicted mind certainly findeth out a fault committed; and the guilt which she remembreth not in securitie, shee clearely perceiueth being troubled. He that findes and feeles his owne dulnesse on this day, will iudge the breach greater then of a ceremony. Lastly, holinesse is the substance of the precept; and that is as morall in the solemne worship of God, as the hauing of a God, or worshipping of him with reverence. But if pietie could not prevaile, me thinkes policie should, men needing no teachers to be negligent in their duties. To conclude the point, this first day of the weeke is according to creation, for measure and manner. And that is from evening to evening, or from darkenesse to darkenesse. *Gen.* 1. 5.

Q. *What is here forbidden?*

A. The imployment of the day to any other vse, to the hinderance of any holy exercise. Pietie is no Ceremony, and in that we are as strictly bound to the obseruation of it as euer were the *Iewes*, wherein wee doe not Iudaize, but moralize in true holinesse. *Isa.* 58. 13.

Q. *What is the Law concerning the loue of our neighbours?*

A. *That wee doe to them, as wee would they should doe to vs.* Mark. 12. 31. Math. 7. 12. The loue of man begins at our selues, and as we in loue are ready to doe all good to our selues, and prevent all hurt: so must wee from the same fountaine, be in readinesse to helpe our neighbour: how ill doth any man deserue to haue an Ocean of mercy powred on him, that will not let one drop of it fall vpon his brother, &c?

Q. *Where is this commanded?*

A. As the former in the first table, so this in the second, and our loue of man, is the declaration of our loue of God. 1 *Ioh.* 4. 20. *He that loueth not his brother, whom he hath seene, how can he loue God whom he never saw?* The Deuill, when he cannot bring a man, who hath knowne God, to confront and despise him directly, he entreth him with this politicke traine; first, makes him bold to trample downe his image, and then at length brings him to despise God.

Q. *How doth the second table concerne our neighbour?*

A. It consists either in the *obseruation* of due order, or *preseruation* of him and his. Honour is the first fruit of loue, and then preseruation of the life and good things of him whom wee honour. If wee must loue our neighbours as our selues, then must wee keepe the same order with them, that wee would haue kept with our selues. It is bred in the nature of man, either to wish there were no authoritie, or none aboue himselfe.

Q. *What is the Law concerning due respect?*

A. The fift, or the first Commandement of the second Table.

Table. *Exod.* 20. 12. *Honour thy father and mother, &c.* Where we are commanded, all due respect to our superiours, inferiours, equalls, in what condition soever, and forbidden all neglect of dutie in this kinde. *Levit.* 19. 3. *Colos.* 3. 20. *Luk.* 2. 51. *Ephes.* 6. 5. 2 *Pet.* 2. 18. 1 *Tim.* 6. 1. *Rom.* 13. 1.

Q. *What is the law of preservation?*

A. It is either in the *preservation of life, or the good things thereof.* If wee giue to all due honour, wee will haue respect to life aboue all other things, neither will we be negligent of those things wherewith God himselfe hath honoured the liues of men.

Q. *What is the law concerning life?*

A. The sixt Commandement. *Exod.* 20. 13. *Thou shalt not kill.* Where is commanded, whatsoeuer may conduce to the preservation of life, and forbidden whatsoeuer may preiudice the same vnlawfully. *Deut.* 24. 14. *Ephes.* 4. 32. 1 *Ioh.* 3. 5. And here appeares the vertue of fortitude.

Q. *What are the good things of life?*

A. They either concerne the *body*, or the *goods* and *good name* of man, or the whole man; for the last Commandement teacheth vs to doe our duty in all most freely, without either stop or stay: here must be no if, or and. If concupiscence make any resistence, wee faile in the worke of our loue.

Q. *What is the law concerning chastitie?*

A. The seuenth Commandement, or the third of the second Table. *Exod.* 20. 14. *Thou shalt not commit adultery.* Where chastie, in thought, word, and deed is commanded, and all kind of vncleanenesse whatsoeuer forbidden. *Pro.* 6. 13. *Ier.* 5. 8. *Matth.* 5. 27. 1 *Cor.* 6. 9. *Gal.* 5. 19. 1 *Pet.* 2. 11. and here appeares the vertue of Temperance.

Q. *What is the law of riches?*

A. The eight Commandement. 20. 15. *Thou shalt not steale*: where all vprightnesse in dealing is commanded; and all corrupt and false traffique and trading, or any other deceitfull

deceitfull course forbidden. *Prou.* 20. 14. *Mic.* 2. 2. *Zach.* 5. 4. *Iosh.* 7. 21. 1 *Thess.* 4. 6. *Ephes.* 4. 28. 2 *Pet.* 2. 14. And here appeares the vertue of iustice & common equitie; for we are to hold that what men hold not in the consistory of God, they may and must hold in the common pleas of men. The child of God in regard of *dominium gratificum*, may be sayd to haue all things, when he possesseth nothing; heire of the world, when he is poore: then *Iob.* Yet may he not by this his spirituall right, take the goods which the worst in the world ownes by a civill and humane right.

Q. *What is the law of fame in preserving the good name of our brother?*

A. The ninth Commandement. *Exod.* 20. 16. *Thou shalt not beare false witnesse against thy neighbour*: where wee are commanded, that wee circumspectly, and in due time giue our testimony for the truth, and are forbidden all speeches that may harme the truth, by lying against it. And here is commanded the vertue of prudence. Fortitude preserues life, temperance chastitie, iustice our goods, and prudence our good name: for that in these foure Commandements, are contained the foure cardinall vertues. 1 *Sam.* 23. 19. *Prou.* 17. 25. *and* 29. 11. *Leu.* 19. 17. *Psa.* 5. 20. *Rom.* 1. 29. *Iam.* 3. 17. *Rev.* 22. 15.

Q. *What is the law of the whole man in regard of desire and appetite?*

A. The tenth Commandement, *Exod.* 20. 17. *Thou shalt not couet, &c.* There is a naturall appetite of meate and drinke, and likewise a reasonable desire of things good or bad. Here then we are commanded to loue our neighbour without all resilence of concupiscence; for if concupiscence resist never so little the purest loue of man wee sinne. Here any language, or looke of lust is a sinne. Carnall suggestion, delectation without consent are here condemned. The Deuils iniection of a temptation, if wee resist not is this euill concupiscence. Originall sinne is forbidden in euery Commandement, and here the not resisting of the least

least stirring, or motion of it. That is the fire that is ever burning within vs; and here the not quenching of the flames is judged of God. Here the thoughts of the head, lusts of the heart, deeds of the hand are all reproued, if they turne never so little from the line of the law. And this is that precept that presseth most the heart and conscience, and lets vs see how farre wee are from our created perfection; for *Adam* in his innocency was made able to performe obedience without all inward or outward resistence: but wee his sonnes finde resistence inwardly, in regard of our will and affections, outwardly, in regard of the temper of our bodies, temptations of Satan, lewd company, idlenesse, &c. Furthermore, beside all this wee are commanded by this precept to be content with our owne estate, and reioyce at the prosperitie of others, and forbidden all grudging and repining at their good and wel-fare. *Heb.* 13. 5. *Phil.* 4. 11. 1 *Tim.* 6. 6. *Iam.* 5. 9. Too many thinke, there is no such law that requires a man to bee so strait laced, as not to dare to looke awry. *Pharisees* fume and chafe, and aske, what needs all this adoe, as if it were not enough to keepe the law in their hands, but their very thoughts must be bound vp with it. The covetous man thinkes it no matter to be greazed in his fist with a bribe, to remit but a little of the rigor of a good conscience. Well, here is a rule that layes things hard to our charge, that if wee resist not the very first motions to sinne, wee make our selues guiltie before God, and lyable to his iust wrath, &c.

CHAPTER II.

Of holy and heauenly Prayer.

Question.

HItherto of obedience to the Law; *What is Prayer?*

Answere.

It is an affectionate moning of God, with things agreeable to his will. Rom. 8. 27. and 10. 14. Iam. 1. 5. 6. and 4. 3. 1 Ioh. 3. 1. and 5. 14.

Q. *How ought it to be performed?*

A. With all comely gesture, in respect of that mightie Maiestie whom we moue, and our owne basenesse who doe moue, and that with ardent affection, according to the nature of the thing we moue for. *Hos.* 14. 2. *Gen.* 18. 27.

Q. *How is Prayer distinguished?*

A. It is either *mentall*, or *vocall*; for the Lord vnderstands the language of the heart, as well as of the tongue, *Rom.* 8. 27. *Matth.* 6. 8.

Q. *What is mentall Prayer?*

A. It is a moving of God without a voyce, with the inward affections of the heart and soule. *Exod.* 14. 15. *Moses* cryed to God when he spake never a word, and hereupon our sighes, sobbes, and groanes are good prayers. *Rom.* 8. 26. Nay, it is fit that the heart should pray a long time before the mouth: full vessels doe not presently run at the first piercing, neither doth the flesh that is deepely wounded, bleed presently: the heart that is truely touched with sinne and misery, is not able vpon the sudden to vent it selfe; for, as great throngs of people, pressing out at some narrow passage, sticke fast, and cannot goe forward but very slowly; so the abundance of matter in the heart, wanting words, is streighted in comming forth, and often

a broken heart, dischargeth it selfe in broken prayers. And yet the harmony of such prayers is most sweet and pleasant to God; nay, sometimes contraries, as the interlacing of discords, graceth this musicke.

Q. *What is vocall Prayer?*

A. When according to the nature of the thing we moue for, wee labour to expresse our selues in words, that the tongue may be the true interpreter of our prayers, and that the breath in which they are vttered, *like pillars of smoake perfumed with Myrrh and Incense, and with all the chiefe spices. Cant.* 3. 6. may come vp before God, as the prayers and almes of *Cornelius*. Act. 10. 4. Otherwise our words will be but like the *Egyptian flesh pots*, seeking out the hot vapours of the strong smelling Onions and Garlike of our owne corruptions. If our prayers be not mentall before they be vocall, they speed not: *Ezekias* 2 King. 19. 4. bids *Isaiah* lift vp his prayer to God, that is, pray heartily. Lusty beggars that flourish in their Rhetoricke, moue small compassion in the passengers; if they were hunger-bitten, their hearts would teach them another dialect. The guilty theefe pleading for his life, goes not about to entertaine the Iudges eares with quaint phrases, and fine words, but hee studies to shew the passion and affection of his heart. Carnall eloquence shews small repentance; and affectation of Rhetoricke, is without all affection in prayer. Too many sauour in their words more like the golden sockets of the holy lights, blazing in speculations, then the bowles of the Altar full of the liquor of heauenly deuotion. Such haue more words then matter in their prayers: but humbled suters haue more matter then words, & euer desire to fit their words according to their matter. This makes the heart like the pots in *Zech.* 14. 20. send vp sweet fumes of contrition, righteousnesse, thankesgiuing, into the nostrils of God, that he may smell a sauour of rest from vs; wee a sauour of peace and life from him. That which was said of *Maries* Spicknard, wherewith she anointed Christ, that *the whole House was filled with the sauour of the ointment.*

Ioh. 12. 3. The same may be said of these pleasant perfumes of our religious prayers, that they are fragrant to God and men: and the reason is, because Christ by a liuely faith, lyes as a bundle of *Myrrh* betweene the breasts of euery Christian, and that he himselfe in regard of the graces of Gods spirit is as an Orchard. *Can.* 4. 13. of Pomegranates, with pleasant fruits, as Cypres, Spicknard, Saffron, &c. and all the chiefe Spices of the Marchant. And in this sense, the voyce of the Church is most sweet in prayer. *Can.* 2. 14. On the contrary, if our hearts be like *Ezechiels* bloudy pots. *Ezek.* 24. 6. that *boile with the scum and rust of lust*, revenge, ambition, wanton pampering of the flesh in painted faces, prodigall garishnesse, monstrous disguisednesse, &c. bringing in all excesse in our respects to our selues, and content with all defects in our respects to God, wee may well say, *death is in such a pot*, and that the sacrifice thereof is more noysome to God then any caryon. Never did the fiue Cities of the plaines send vp such poysonous vapours to God, as the prayers of a corrupt and polluted person, and God being not able to abide these ill sents, sends downe vpon such, a counter-poyson of fire and brimstone. Oh, then let not this pot of the heart that should boile these sweet sacrifices of prayer, either be dry for want of the liquor of grace, or grow rusty for want of daily vse, but let them be full of liquor and meat; so the flesh-pots of these sacrifices, *erunt sicut aromata*, shall be as perfumes in the bowles of incense. *Zech.* 14. 20. I know some are very short in prayer for want of matter and affection: but this will make vs short and pithy for the abundance of matter and affection. Prayer consists not more in *fragore quam fervore*, more in contention of voyce, then in intention of heart.

Q. *How is vocall prayer distinguished?*

A. It is either in *prose*, or *meeter*, sung, or said: And hereupon it followes, that the Liturgie of the Church may be not onely in set forme of prayers, but also in dimension of words, for *meeter* is the measure of words and syllables.

bles. Let therefore the doting & dizie headed Browniſts, either confeſſe *Pſalmes, hymnes,* and *ſpirituall ſonges* to be no parts of divine worſhip, or elſe that prayer may be in a ſet forme: but they can on the ſudden both ſing and ſay; yet in their dotage they haue taken paines to bring *Davids* Pſalmes into an Engliſh meeter, and vſe them when they meet, notwithſtanding, they reiect their owne practiſe, and will not pray in any ſet forme of words, as if ſinging as well as ſaying, were not praying. *Coloſ.* 3. 16. *Epheſ.* 5. 19. But our caſe is never the worſe, for that the Lords prayer beares part with vs in this baffling of theirs.

Q. *How muſt all theſe be done?*

A. Seriouſly in the ſpirit. *Rom.* 8. 26. *Coloſ.* 3. 16. It muſt be done *with grace in our hearts to the Lord.*

Q. *How is vocall prayer, deliuered either in proſe or meeter, diſtinguiſhed?*

A. It is either *publicke*, or *priuate*; In the Church, Familie, or Chamber. *Act.* 10. 2. 9. *and* 14. 23. *Zech.* 12. 11, 12. 13. 14.

Q. *What is publicke Prayer?*

A. That which is performed to God in the publicke place of his worſhip, and in the publicke meeting of the Congregation; where the Paſtour is to goe before in a liuely voyce, and the people to follow after in minde and heart; and in the concluſion, to ſay, *Amen*, to teſtifie their conſent, and deſire to be heard. *Deut.* 27. 14. to the end.

Q. *What is priuate Prayer?*

A. It is euery where, and in all places, and at all times, where either more are gathered together, and then one is to goe before, and the reſt follow in conſent as before; or elſe one by himſelfe alone, which may pray only in mind, or alſo with his voyce; and this againe may be more ſolemne and accuſtomed, or a ſhort ejaculation. &c. 1 *Tim.* 2. 8. *Matth.* 18. 19. *Ion.* 2. 1. *Exod.* 14. 15. *Zach.* 12. 13.

Q. *To whom are wee to pray?*

A. To the Father, Sonne, and holy Spirit, and to them alone. *Pſal.* 50. 15. *Rom.* 10. 14. *Wee are onely to call vpon*

them, in whom wee are to beleeue, and that is onely in God. I beleeue in God, not in any creature, for that is blasphemie. Neither is there in all the prayers of the Bible any other mentioned, to whom wee are to sue but God alone. If any shall demand, whether he may direct his prayer to one person of three; the answere is, he may doe it safely, and with comfort. What need we feare, while we haue our Sauiour for our patterne: *Oh, my Father, if it be possible, let this cup passe.* And *Paul* euery where, both in thankes and requests, *bowes the knees to the Father, &c.* yet must this be done with due care of worshipping all in one. Exclude the other, while we fixe our hearts vpon one, our prayers will be sinne; retaine all and mention one, wee offend not. None of them doth ought for vs, without all. It is a true rule of Diuines, all their externall workes are common: to sollicite one therefore and not all, were iniurious.

Q. *Hitherto of Prayers generall affections; What are the kinds?*

A. Prayer is either *simple*, or *compound*. Sometimes we are all suites vnto God, another time all thankes; and sometimes againe wee ioyne all together. 1 *Tim.* 2. 1.

Q. *What is simple Prayer?*

A. Where Prayer is of one nature onely. *Eph.* 1. 3. *Blessed be God.* ver. 2. *Grace be to you, &c.*

Q. *How manifold?*

A. It is either Petition, or thankesgiuing. Either wee request some thing at Gods hands, or bleese him for the receipt of it.

Q. *What is Petition?*

A. When by prayer we craue any thing of God, according to his will. *Matth.* 26. 39. *Iam.* 1. 6. 1 *Ioh.* 2. 1.

Q. *What may fall out here sometimes?*

A. Making of *vowes*, which is a solemne promise made to God, with mature deliberation of things lawfull, and possible, &c. *Psal.* 76. 11.

Q. *How many sorts of Petitions are there?*

A. Two; either a crauing of some things to be done for

for vs, or an entreating that some thing may be avoyded by vs, or removed from vs. *Eph.* 6. 18. *Heb.* 5. 7.

Q. *What is the craving of something to be done for vs?*

A. Our petitions to God, to bestow good blessings vpon vs; where we are to labour to have a true sense of the want of these blessings. *Psal.* 119. 17. 18.

Q. *Wherein consists it?*

A. Either in good things that concerne God, or our selues: the first wee must desire infinitely, as the end of our thoughts, the other, with moderation, as meanes to helpe vs to that good. No man desires *meate*, or *medicine* infinitely, but for health, wee never thinke wee haue enough of it: so God and his goodnesse must be sought without measure, but the things of this life in a meane, as meanes of a better kingdome. *Math.* 6. 33.

Q. *What concerning God?*

A. Our *sanctification* of his name, the comming of his kingdome, and performance of his will: first, wee pray that God may be glorified by vs; and secondly, wee pray that the meanes of his glory may be sanctified vnto vs. *Math.* 6. 9. 10.

Q. *What concerning Man?*

A. All things convenient and necessary for him in his condition, that both himselfe may line by Gods blessing, and others by him, &c. *Math.* 6. 11. *Eph.* 4. 28.

Q. *What are the things we intreat to be removed from vs?*

A. *Sinne* and *misery*: Where we are to make vse of that holy exercise of *fasting*, which is to abstaine from Gods creatures for a time, to testifie our humiliation before his Maiestie. *Ioel* 2. 15.

Q. *What is our deprecation for the pardon of our sinne?*

A. It is our intreating of God to forgiue them, and that he will never lay them to our charge; Remission is an action of God the Father, whereby for the merites of his Sonne, applied by his spirit, he accounts sinne as no sinne, or, as if it had never beene committed. *Isa.* 38. 17 *and* 44.

22. *Ier.* 31. 34. *and* 50. 20. *Mic.* 7. 19. *Math.* 6. 12. *Coloſ.* 1. 14 1 *Ioh.* 1. 7.

Q. *What is our deprecation in regard of miſeries?*

A. That the Lord would deliuer vs out of all temptations, and other afflictions and calamities, which if we conſider them as they are ſent of God, then our entreating is in *Lamentation*; if as they are inflicted by the wicked. It is a *Complaint.* Pſal. 35. and 69. In both which Pſalmes, *Dauid* lamenteth for the wicked and complaineth of their ingratitude to God. *Ier.* 9. 19. 20.

Q. *What is thankeſgiuing?*

A. An heartie acknowledgement of Gods mercies beſtowed on vs, yeelding him due praiſe, and aſcribing vnto him, *kingdome, power, and glory for ever, Amen.* Pſal. 29. 2. 9. and 66. 2. 3. and 96. 6. 7. Luk. 1. 68. Eph. 1. 3. Col. 3. 17. 1 Tim. 2. 1.

Q. *What is a compound Prayer?*

A. A prayer conſiſting of all, or ſome of theſe ſimples. 1 *Tim.* 2. 1. *I exhort, that ſupplications, prayers, interceſſions, and giuing of thankes be made for all men.* As faith is the Conduit cocke, that watereth all the herbes and flowers that grow in the Garden of obedience; ſo prayer is the meſſenger that knockes at heauen gates, for the ſhowers and dewes of heauenly benediction, to make all thriue and proſper. Oh, that euery ſoule whiles it is feaſting and banqueting with God by faith, as *Eſter* with *Ahaſuerosh*, could bethinke it ſelfe, what ſuites it hath to him, or what troubleſome enemie it would be rid off, ſuppoſe it to be ſome potent *Haman* of pride, &c. How ſoone ſhould it be executed and crucified before our eyes, if wee could but make our complaint to our beſt beloued? or if wee find we haue more need to petition for our ſelues, then deprecate againſt others, then let vs duely conſider what grace wee want, and make our ſuite to God, as *Achſah* to *Caleb*, *and wee ſhall haue giuen vs the plentifull ſprings of grace, both aboue and beneath.* And that we may doe all theſe, the Lord powre

vpon

vpon vs the spirit of grace and supplication, and that we may cheerefully looke vp to him whom we haue pierced with our sinnes, &c. *Zech.* 12. 10.

CHAPTER III.

Of the Sacraments.

Question.

Hitherto of Prayer; What is the celebration of a Sacrament?

Answere.

An act of faith, whereby according to Gods institution, wee celebrate the Sacraments ordained of God by the reciprocall action of godly giuing and taking. 1 Cor. 11. 23. 24. 25. 26. Hence the Lords Supper is called a Communion, God communicating to vs by giuing, wee with him by receiuing. 1 *Cor.* 10. 16.

Q. *What is a Sacrament?*

A. *It is a diuine testimony, wherein externall sensible things, by a solemne right, are separated from common vse, to signifie, seale, and represent vnto the faithfull, assurance of life in Christ Iesus.* Rom. 4. 11. Circumcision is sayd to be a *signe and seale of righteousnesse by faith.* A signe in regard of the thing signified, a seale in regard of the covenant made betwixt God and man; of righteousnesse not our owne, but that of Christ, both actiue and passiue, for all the wayes of God are iust and true, and therefore no imperfect righteousnesse can be sealed in Gods contracts, and treaties with men by faith, for that as the instrument makes the righteousnesse of Christ ours by imputation.

Q. *How many parts, or members be there in a Sacrament?*

A. Two; *The outward and sensible signe, and the inward and spirituall grace*; for as man consists of a body and soule, and that nothing ordinarily comes to the soule but by the body, Almightie God condescending to our weaknesse, hath ordained outward teachers, to convey knowledge and comfort to the inward man. *Math.* 26. 26. *This is my body.* If bread, and the body of Christ were not two distinct parts of a Sacrament, the Sacrament it selfe should be lame and imperfect, both in reason and religion: In reason, because the relation betwixt the signe and the thing signified should be taken away, the one being present without the other, as a reall presence of flesh, without a reall presence of bread; and so the teacher of the outward man being remoued, God is so farre in the Sacrament aboue our capacitie, that it is incredible to beleeue either the thing, or the power of God in such a conversion; for it were vnreasonable to turne a peece of bread into a glorified body, or a glorified body into an omni-present God. A Sacrament is the plainest part of Diuinitie, and commeth lowest both to our necessitie and capacitie: yet Papists elevate it aboue all Diuinitie, and make it obscure aboue measure. Secondly, it is against reason in proper speech to call a member the whole, and to say the body of Christ is the whole intyre and perfect Sacrament. If they say it is but a part, then let them shew vs the other, the bread being vanished away, and remaining no more in his substance. Thirdly, it is against Diuinitie and Religion, to thinke any part of it to be corporall food; for it is the rule of the will, and consequently of the whole man; and so is a spirituall teacher, though it be helped by sensible meanes to convey it selfe into the soule, and therefore Christ in the Sacrament profiteth not, except he be eaten by faith. A reprobate may receiue bread; but the signe, seale, and thing signified are none of his; for he hath no experience of this mystery, that wants the first part of Diuinitie; without the which

the

the second cannot worke, no more then a man liue without a soule.

Q. *What is the sensible signe?*

A. *That externall part, which is lyable to the senses, whereby our faith being weake, and our sanctification but in part, our obedience very imperfect, and prayers, not as they should be; Notwithstanding the diuine Goodnesse witnesseth to our senses, the constancie of his purpose to saue vs, and it is (as it were) the badge, symbole, and token, whereby the true Church is married to the spouse Iesus Christ; and therefore separated from all other companies, and hence it is, to shew, to whom she belongeth, and to distinguish her from all other sects.* Hos. 2.19.20. Math. 28.19. Act. 8. 36. 37. 1 Cor. 10. 17. 18. 19, 20. 21.

Q. *Haue these signes beene alwayes the same?*

A. *No; They haue beene diuerse, according to the times of Christ, either as he was to be exhibited, and then they were ordinary, and extraordinary; or else as he is exhibited in our flesh.* Before his comming, he confirmed the ordinary signes by extraordinary miracles, least the *Iewes* should doubt of the *Messias*, or of the vertue of such externall rites and ceremonies. The *Cloud, Pillar of fire, Manna, Rocke, Red sea, &c.* were all Sacramentall signes to the *Iewes*, as well as Circumcision, and the Passeover. 1 *Cor.* 10. 1. 2. 3. 4.

Q. *What is the spirituall part?*

A. *Iesus Christ, both God and man, with all his benefits, which hath never varied.* Heb. 13. 8. The Cup, and the Bread 1 *Cor.* 10. 16. are called, a Communion, that is, the drinking of the wine in the Cup, and eating of the bread, makes a communion betwixt vs and them in corporall nourishment: So Christ with all his benefits, being receiued, and the fruit thereof being truly perceiued by faith, is our hap-

pie communion with the body & bloud of Christ: otherwise wee communicate no more with Christ in the Sacrament, then we doe with the bread and wine, whiles they stand vntouched vpon the Communion Table.

Q. *How many Sacraments are there?*

A. Two; one of our *Nativitie*, and another of our *education*: our Christianitie is sealed vnto vs both in the birth, and growing of it; for as the application of Christ vnto vs, is both for our being in him, and rising with him: so the two seales thereof, are either for our graffing into Christ, or growing vp with him. Hence the first Sacrament may be called the symbole, or seale of our entrance, or initiation in Gods Church: it is (as it were) our *matriculation*, &c. The second, is the Sacrament of our spirituall nourishment, and continuance therein. It hath beene an auncient custome in the Church of God, to set the *Font* below in the Church, and the *Table* aboue, and thereupon haue called it the high Altar, not for to sacrifice Christ vpon it with the Papists, but to remember that everlasting, and perpetuall sacrifice he offered once for vs vpon the Altar of his Crosse. This is a humane Ceremony, and not without edification, because it carries with it a proportionable signification to both the Sacraments, and yet are these places, or instruments set vp in them no wayes Sacramentall, though profitably significant. 1 *Cor.* 10.16. The Cup, in the Communion, is no more Sacramentall, then the Font in Baptisme; and yet the Apostle sayes, *the Cup, which we blesse, is it not the Communion, &c?* He makes an holy vse of the Cup which containes the wine, and so may we of the Font which holds the water: yet must we not thinke the Cup more holy then the wine, the Font then the water, or the table then the bread and wine, &c. And therefore it is a sinne in some ignorant people, that more reverence the high Altar, then the Sacrament it selfe, and thinke that the suppleneſſe of their knees, in bowing

at,

at, or before the Communion Table, should be a maske to hide the starknesse and numbnesse of all the ioynts of their Soules, in their submission to the Commaundement it selfe, in a spirituall eating and drinking at the same Table, which is therefore to be reverenced, because it is the Table of blessing so spirituall a banquet. For it is too well seene and knowne, that superstitious *Papists*, and carnall Protestants, (for I speake not of them that reverence the place for the mysteries themselues (as *Paul* did the Cup for the Sacramentall wine) that their knees, which are *Camell* like in the common curtesie in Gods house, are ioyntlesse and *Elephant* like, in the speciall obedience vnto his precepts, to whom the house and place is consecrated.

Q. *What is the Sacrament of our Nativitie?*

A. *It is the Sacrament of our ingraffing into Christ; and therefore but once vsed of vs.* For wee are but once borne Christians, though wee haue daily vse of nourishment, to grow vp in Christianitie, *Rom.* 6. 3. 4. 5. *Col.* 2. 12. 13.

Q. *What is the externall part thereof?*

A. Before Christ was exhibited in the flesh, the extraordinary signes were the passing of the *Israelites through the red sea*, and the *Cloud*, that was by day to couer them, and the Pillar of fire by night to guide them in the wildernesse: the ordinary signe was the *circumcising* and cutting of the foreskinne of the flesh, but since Christs comming our Baptisme, or washing of the flesh (*Matth.* 28. 19. 1 *Cor.* 10. 2.

Q. *What is the spirituall meaning of this?*

A. *Christs righteousnesse washing away our sinnes*: secondly, *the presenting of vs as holy, cleane, and cleane before the Father, whereby wee are deliuered from death, and restored againe to life.* Eph. 5. 26. 27. Tit. 3. 5. 6.

Q. *What is the Sacrament of our spirituall education?*

A. *It is the Sacrament of our spirituall nourishment, or growing up with Christ, after we are once in him, and therefore this ought often to be performed by vs.* 1 Cor. 11. 26.

Q. *What is the sensible part thereof?*

A. Before Christ was exhibited, the extraordinary signes, were *Manna*, and the *water* which ranne from the *Rocke*; the ordinary was the *Lambe* in the Passeover. Since Christ was exhibited, the *bread* and *wine* in the Lords Supper. *Math.* 26. 26. 27. 28. 1 Cor. 10. 3. 4.

Q. *What is the spirituall meaning?*

A. *Our continuall strengthening of the spirituall man by his often feeding (as it were) by faith vpon the Lord and his righteousnesse, to the vndoubted assurance of eternall life.* Ioh. 6. 32. 33. 35. 50. 51. 54. 55. 56. &c. Say not now (O careleſſe Christian) when thou haſt runne over theſe rules, thy Catechiſme is done: but conſider it is not done, till thou haſt done it. Thou mayeſt be an vncleane beaſt for all thy chewing of the Cud, and frequent repeating of theſe leſſons, except thou devide the hoofe in holy practiſe. I haue endevoured to anoint thy right eare with wholſome adviſe, but labour thou to haue thy right thumbe and toe annointed with the holy oyle of grace, to walke more ſmoothly and currantly in the wayes of God. Remember thy Baptiſme, and entrance into the flood *Iordan*, not there like boyes, to play and paddle in ſo holy a water, but to waſh and be cleane. And for the Lords Supper, bee not like the changeling, *Luther* mentioneth, that is ever ſucking, never batling: rather take Saint *Peters* adviſe, 1 *Pet.* 2. 2. *As new borne babes desire the sincere milke of the Word, that yee may grow thereby.* The bottle and the Bible are both alike, if wee drinke not the liquor, it cannot cheare vs, and if wee eate not the little booke, concoct, and digeſt it,

what

what nutriment can it afford vnto our spirituall life? Let vs all in the feare of God, like *Gedeons* Souldiers, learne to be as able to carry in our hands the burning Lampes of godly life, as wee are with our mouthes to sound the trumpets of Gods trùths. I say not a word more, make the rule the rudder of thy life, and the fountaine of thy well-liuing, and then doe that which thou knowest to be good, and happie art thou.

(·.·)

FINIS.

MODELL OF DIVINITIE, CATECHISTICALLY COMPOSED.

WHEREIN IS DELIVERED THE MATTER AND Method of RELIGION, according to the Creed, ten Commandements, LORDS [illegible] and the SA[illegible]NTS.

BY

IOHN YATES, Bachelour in Diuinitie, and Minister of Gods Word in S[illegible] in NORVVICH.

SAL. 9. 60.

I haue not concealed thy sauing [illegible], and from the great Congregation.

Gregory in Eze[illegible]. Hom.

Let the Preacher like beaten burning iron [illegible] next neighbours, but cast sparkes a[illegible] to th.

LONDON

Printed by *Iohn Dawson* for *Fulke Clifton*, and sold on New-fish streete hill, vnder S[illegible] Church. 1622.

15. 1. 9. 24.

TO OVR DEARE MOTHER THE CHVRCH OF ENGLAND.

THy Children [deare Mother] are growne more nice then wise, and fallen into those humours that are fitter for controlement then obseruation. I desire to be no challenger of my Brethren; yet is it my dutie to be a louer, yea, and (as I am able) a Champion of thy truth. I am deceiued, if this be not one of the maine grounds of that vniuersall decay of knowledge, wherewith our people are com-

monly checked, to wi[illegible] are not either catechized at all, or el[illegible] as many formes as they haue change of teachers: one teacher (as it were) making worke for another, and ſo pleaſing the fantaſie of their Schollers, that like ſome woman with childe, that longs for that peece which ſhe ſees vpon anothers trencher, and ſwounes if ſhe miſſe it, or ſome daintie Dames, that doat vpon euery beautie, they are euery day loue-ſicke a new, and like S. *Paules* ſillie women, *are euer learning, and neuer able to come to the knowledge of the truth.* My care ſhall be to bring them home againe to their Mothers dyet, and let them ſee both the meate and milke ſhe hath plentifully prouided for them: But before I enter vpon her ſtore, I muſt acquaint them [illegible]t all their travell abroad to fill their braines with new learning, hath but bin to goe Northward for heat, and in vaine to ſeeke that candle which they did carry in their owne hands. What plentie of water can there be, where the lead of the ciſterne [illegible] put all into the Pipes? We haue made ſo many conveyances of the Art of Religion into the braines and

2 Tim. 3. 6. 7.

and breſts of our hearers, that if a man would yeeld to runne after his eye or appetite, he ſhall neuer know where to reſt, and after many idle excurſions, ſhall lie downe weary, but vnſatisfied. Art like *Sampſons haire is faire and ſtrong*. Strong in precepts, beautifull in methode. And if both theſe be to be found in any Catechiſme, ours ſhall carry away the honour of it. Others that ſwarue from ours, are but like a continuall pumping, without mending the leake. Where confuſion for want of methode, runneth in faſter, then precepts like nailes can faſten themſelues. Some teach the Commandements before the Creed, as if they would teach a man to goe before he liue; others cut the Seales in the midſt of the writing, as if that which ſeales all ſhould not hang at the bottome of the bill, bond, or bargaine, &c. But our rule of Religion is to begin with faith, by which we liue, then to come to the law of life by which we walke: after all this to lead vs to Prayer, leaſt we ſhould faint in faith, or waxe weary of workes; and laſtly, finding faith but weake, obedience imperfect, and

Ars quaſi Arx, quia firma & pulchra.

prayers not as they ſhould be, brings vs to Gods ſeales as the ſafetie and ſecuritie of all our eſtate; *for being ſealed with the holy Spirit of promiſe, after our faith in God, wee haue the earneſt of our inheritance, vntill the redemption of the purchaſed poſſeſsion.* But I deſire not to be like a tedious Muſician, euer tuning, neuer playing; I come therefore firſt to let you ſee the milke of our Catechiſme, in a briefe and ſhort view of it, and then hauing brought you from the ſpoone to the knife, to let you behold your more ſolide meate out of it. You ſhall find it ſufficient both for babes in Chriſt, and growne men And if you be expert in the firſt, then may you remoue a forme higher; for I would not haue a Chriſtian like a dying man, or one ſicke of a Palſey, that hauing his ſenſes, memory, and ſpeech, ſhould want facultie *loco motiue*, or power to ſtirre his hands, or his feete: that being neither deafe nor dumbe to heare or anſwere, ſhould yet haue withered hands, or lame legges to liue as a Chriſtian. All that I wiſh is that we firſt labour for the happineſſe of knowledge, and then ioyne with it the happineſſe of practiſe. Some

Eph. 1. 13. 14.

Artiſans

Artiſans might liue as well as landed men by their earnings, if they had not a worſe boone with ſo excellent a facultie, of idleneſſe, and ill husbandry. It ſhould bee a ſhame for vs to haue the *Philoſophers* ſtone of the trueſt riches, and yet to liue like beggars. Behold (O Chriſtian) the tranſcendent obiects of thy aſpiring thoughts, and euer keepe thy ſoule vpon the wing in meditations of the kingdome of heauen, and the righteouſneſſe thereof: loathing thoſe muck-wormes of the world, which like the Gentles breed of putrifaction, or Beetles feeding in the dung, can reliſh nothing but earthly things, or thinke of no other godlineſſe but gaine. *Conſider* (I pray thee) *what is ſaid, and the Lord giue thee vnderſtanding in all things.* 2 Tim. 2. 7.

Celeberrimæ apud Cantabrigenſes Academiæ, bonarum omnium literarum & Chriſtianæ pietatis Nutrici, & alteri Anglicanæ Eccleſiæ Seminario gratiam & pacem in Chriſto ſempiternam.



Obis Muſarum æmulis (Illuſtriſſima Mater Academia) τὸ τῆς φιλολογίας ταμιεῖον clauſum & recondítum plúſquam Herculano labore retexiſti, & iudicij acrimonia velut clave quadam aperuiſti, repagula obſtantia ſuſtuliſti, fores velut divina virgula tactas effregiſti, lucemq; linguarū & artium illata, reſpſa probaſti quod παροιμιαζόμενοι dicere ſolemus: ἀνεωγμένῃ μυσῶν θύραι. Nos igitur ſic literarum mellinis ſub tuo auſpicio ἀτιταλλόμενοι opera pretium facturi videmur, ſi hanc ex alvearijs tuis concinnatam μελιτουργίαν tibi exhibeamus. Si rem ſpectabis ipſam, ſacroſanctæ Dei veritati ὁμόψηφον eſt: ſi noſtras lucubrationes æſtimabis, perexiguum & levidenſe id quidem eſt, & ſcriptum craſſiuſcule. Cæterum operoſum, nec a quidem ſententia, foret totius ἐγκυκλοπαιδείας vtilitates vel percenſere, nedum fando σαφήνειαν explicare: cum de eâ ſtatim dicturo occurrat πολυθρύλλητον τί πρῶτον, ἢ τί ὕστατον κεφαλίξω? precipuas tamen,

velut exerto digito monstrabo, vt artium studiosa, si fieri queat, calcar animumq; addam, ad earum diligentem multumq; lectionem.

Ens primum est omnium bonorum ἀρχέτυπον, & ens a primo eorundem ἔκτυπον: illud est Artium author, hoc subiectum; illud agit, hoc patitur: & quia omne agens agit ad modum recipientis; hinc Deus φῶς οἰκῶν ἀπρόσιτον quoad nos μεγάλῳ φωτὸς μικρὸν ἀπαύγασμα καὶ ἀποσπασμάτιον demonstrat: egregie tamen τὸ γνωστὸν τοῦ θεοῦ rerum creatione, gubernatione & obsequio depingitur. φανερόν ἐστιν ἐν αὐτοῖς; quia efficax primi entis sapientia, vt est ab ipso profecta primùm, sic ad ipsum reversa demum est. Eruditio in circulo idem habet principium & finem; hinc a deo in deum quasi a puncto in punctum ἐγκύκλοπαιδεία digitum ad rem intendit. Et quia, sicut punctum tenuissimum, aciem fugit, nobiscum per circulum agit. Est enim ἐγκυκλοπαιδεία omnium entium et artium a Deo pro subordinatione finium ad vltimum finem accurata comprehensio. γνόντες τὸν θεὸν ἐματαιώθησαν, quia finem non attigerunt, θεὸς ἐφανέρωσε, & illi ἐμωράνθησαν, principium ad finem non applicantes.

Ἐγκυκλοπαιδεία, respectu sui motus ad finem est ἐνεργητικὴ τοῦ θεοῦ σοφία: respectu terminorum a quo in quem σοφία τοῦ θεοῦ περιαγαγοῦσα; & respectu subiecti recipientis πολυποίκιλος σοφία τοῦ θεοῦ. Atque in hoc subiecto est & refracta & distincta. Refracta ab ente primo per totam suam creationem et providentiam. Nam sicut litera refracta specillis ocularijs & maiores facta ab hebetioribus oculis percipiuntur: sic ens subtilissimũ & spiritualissimum in ente a primo sui ipsius vestigia impressa relinquit, ne rationis δίοπτρον offendat. Excellens enim sensibile corrumpit sensum. &c. Hinc e creaturis circularis ista sapientia irradiatione acta in speculum intellectus, ab eodem primo recipitur per rationum intelligentiam, & axiomatum scientiam. Secundo, vel intus exagitatur per sapientiæ discursum, & prudentiæ methodum, vel externè reflectitur ad rem faciendam per artem, hominem instruendum sive verbo per doctrinam & disciplinas, sive scripto per libros. Sic θεόπεμπτον totius ἐγκυκλοπαιδείας incomparabilis beneficium, Deo (vt habet proverbium)

um) hominibusq; plaudentibus, tanquam σὺν ἀρὰ χρυσῆ διαπε-
πτωκυῖαν e cælo prolapsa est.

Deinde hæc ars entis a Deo propriis subiectis distinguitur. Rebus enim certis a Deo concinnatur. Ratio, oratio, Quantitas, natura & bonum quasi entis a primo περιέλαια generalia cum eo concreta & conflata sunt. Ex Ratione oritur dialectica; ex oratione purâ Grammatica, ex ornata, Rhetorica. Atque tres istæ artes generales appellantur: Non ratione subiecti, quod per ἀφαίρεσιν proprium est, sed τῷ πραττομένῳ quod per χρῆσιν agit vbique. Ex quantitate oriuntur Arithmetica & Geometria, illa ex discreta, hæc verò ex continuâ. Ex natura proficiscitur Physica, cuius propagines sunt fere infinitæ. Ex totius mundi fabricâ Cosmographia, Partium, elementorum Geographia, Hydrographia cum arte nautica &c. Elementarium, primò ex inanimatis, lapidibus λιθολογία, & hinc ex preciosis ars Gemmaria, &c. Nec non ex vilioribus Lapidaria, Carbonaria, &c. Ex metallis μεταλλυργία, & hinc χρυσοχοϊκὴ, cum reliquis quæ occupantur circa argentum, æs, plumbum, stannum, &c. Ex viventibus, plantis φυτουργία, ex Stellis respectu motus Astronomia, predictionum Astrologia. Ex animalibus (hominibus, scil: & Brutis) innumeræ artes recensentur. Enascuntur etiam artes ex rerum naturalium qualitatibus vt ex sonis, Musica, visu, optica, coloribus, artes pingendi, tingendi, &c. Atque ista quasi per transennam præterentes strictim aspeximus.

Ex bono, siue vltimo rerum fine Theologia emanat, ex cuius fonte & radice propagatur Ethica; ex decalogo enim enascitur, estq; vel vnius hominis, qua ergà seipsum se bene gerit, Vel plurium, quæ œconomica & politica nominibus insignitur, Atque ex quinto præcepto originem ducit. Sed audax sum ego, quod hoc inclytũ artium Athenæum illustri hominũ μεμνημένων παιδοχείῳ exornatum his recensendis suspensum detineam. Ne igitur matrem diutius demorer, exponam quorsum hæc dicta sunt, scil: vt Deum artium omnium authorem admiremur, & creaturas non hominum phantasmata pro artium subiectis ὡς ἐφικτὸν scrutemur, ex quarum latifundijs litera recondita eruuntur, & Deo gratias agamus, quod observatione diuturna notandis rebus nos

fecit artifices, idq; artem πρὸς τοὺς μὴ ϐ ε, non τοὺς μύϑους. Lectissima Mater, iste τρυλίσαντος ϛομαϑὺς ἀρϑόγγος, quamvis longè infra gravitatem tuam subsidat, tamen, nisi mihi ipse sim Suffenus, magis ab ἐπιεικείᾳ tua veniam, quam severiorem ab ἀκριβείᾳ censuram expectat. Cæterum ἑεροβατοῦντας & pruritentes ingenij homunciones tantum moror, quantum, aut unmerũ lupus aut torrentia flumina ripas. Consultius enim esse judico, me ut verberent homines audaciæ calumnia, quam ut tu desideres nostrum aliquod officium & observantiæ testimonium. Affero igitur tibi quas potui mandragoras in agro Theologiæ repertas: limatulis & politulis illis, quibus verba quam veritas pluris est, nullæ sunt herbæ in nostro calatho, nisi forsan nimiarum elegantiarũ gravedine laborantes hinc petant (si placet) ἀσφάλτα δυμλαμα καὶ τράγου ϖώγονα, quo veluti Sabæi veternum discutiant, sensumq; hebescentes expergefaciant. De verbis minus mihi sollicitus, fretus te sermonis infantiam, neq; spectare nec curare; una veritas & tibi & mihi proposita est. In cuius vestigatione Alexandrum Richardsonum, olim puerum lactentem, & in gremio tuo sedentem, mammamq; appetentem leviter presso vestigio persecuti sumus. Deus in perpetuum tam pulchra faciat ie prole parentem. Hactenus invictos pugiles in promptu habuisti, qui percellant & delumbent Antichristum, & ævo sempiterno confidimus te fruituram. In votis hoc unum habeo, ut munus hoc nostrum tenuiculum pro voluntate emetiri velis, & in bonam partem accipere digneris. Valeto. Anno ultimæ patientiæ sanctorum. 1621.

Tibi in Christo addictissimus

Io: Yatesius.

TO
THE RIGHT
WORSHIPFVLL
Mr GEORGE BYRCH, Maior
of that famous and re-
nowmed CITIE of
NORWICH.
AND
TO THE RIGHT VVOR-
Shipfull Sr THOMAS HIERON, one
of the Governours of the ſame
Citie, and for this yeare
high SHERIFFE of
NORTHFOLKE.
TOGETHER WITH THE WHOLE
Senate and Societie of the worthy and worſhip-
full Iuſtices of Peace, Sheriffes, Aldermen,
Common Councell, Commoners and
Citizens, *I. Y.* wiſheth the
proſperitie of all true
peace and pietie.



Should not (Right worſhipful and worthie Societie) haue preſumed to offer this place to ſo famous a Citie, but that the parts doe euer, or at leaſt ſhould, follow the nature and proceſſe of the whole. Our common Mother, in and by whom we are all

borne and brought vp as Christians, challengeth our first seruice. And because some of you as well as my selfe haue enioyed so excellent a Nurse and Foster-mother, cherishing and feeding vs with the purest and most pleasant liquor, til we came to some full and perfect age, wee should doe amisse, if wee should forget her in the chiefest and noblest of our thoughts. To you therefore I come, as being sent from the brests of my Mother, to giue you a taste of her milke. Onely remember who it is that must giue the increase both to her in labouring, and you in profiting. *Rebecca* may Cooke the Venison: but *Isaack* must giue the blessing. We can but speake to the eare, God must speake to the Conscience. I wish we could condescend to the infantie of our Nurcelings, and *become all vnto all*, rather studying to make our people Schollers, then to shew our selues Schollers vnto them. When the *Iewes* heard *Paul*, Act. 22. 2. to speake in their mother tongue, they both kept the more silence, and gaue the better audidence. Accept therefore the following Treatise, as a due acknowledgement of my loue and thankefulnesse, wishing not onely with Philosophers *prosperitie*, Physitians *health*, the common people *ioy*, Romanes *safetie*, S. *Paul*, *welfare*, but also with our blessed Saniour, *Mar.* 9. 50. Peace powdred with pietie: otherwise these congratulations of our ioy, shall but æqualize a drunken *Nabals* Sheepe-sheering, or the fatting of some Epicurean hogges, or the celebration of the festivall revels of the dissolute crue, whose dyet and dainties are the Devils food. Cleanse therefore the Augean stables

of

of our drunken Tauernes and Tipling-houſes, with all the blind vaults of profeſſed filthineſſe. The Citie of *Alexandria* in *Egypt*, nouriſhed the great Bird *Ibis*, to deuoure the garbage and offall of it, and to cleanſe the ſtreetes; but he left of his owne filth and beaſtlineſſe more noyſome behinde him. They are the Deuils deputies not Gods, who being ſet in their places, like the Kites feed themſelues with the offalls of the people; I meane, bribes to pervert the courſe of Iuſtice. They who in reformation ſeeme to amend the exorbitances of their places, and doe it not heartily, imitate the Phyſitian, who in an *Hecticall* body, laboureth to kill the itch, &c. Rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the crying ſinnes of theſe times. But I muſt take heed leaſt I runne into the inconvenience obiected by that *Spartane* to the *Athenians*, *That wiſe men did conſult, and the ignorant giue ſentence.* We may eaſily iudge our ſuperiours (conſulting of remedies) to be guilty of the increaſing of the maladies and miſchiefes of the State. Drunkenneſſe and the nurſeries of it, vſurping Sobrieties kingdome, as *Adoniah* did *Salomons*, haue gotten ſo ſtrong an head, that they can hardly be reſiſted. Onely let the Magiſtrate take to himſelfe a firme forehead, couragious heart, buſie hands, and not partiall, execute lawes with ſtrictneſſe and reſolution, and God ſhall bleſſe the ſame with happie ſucceſſe: If otherwiſe, God will ſuffer wickedneſſe to puniſh it ſelfe, and that no power can turne the ſtreame, becauſe God will haue it carry the offenders headlong to their perpetuall

petuall ruine, and his owne revenge: yet muſt the good Magiſtrate, even ſwimme againſt the tyde, knowing that without conqueſt, it is glorious to haue reſiſted: in this alone he were an enemie if he ſhould doe nothing, becauſe he ſees ſo little good come of all his traveile. Let but (worthy Magiſtrates) the endeuour be yours, and you may with comfort leaue the ſucceſſe to God; and ſo I ceaſe, neuer ceaſing to pray for you.

Yours in all Chriſtian dutie

and ſeruice,

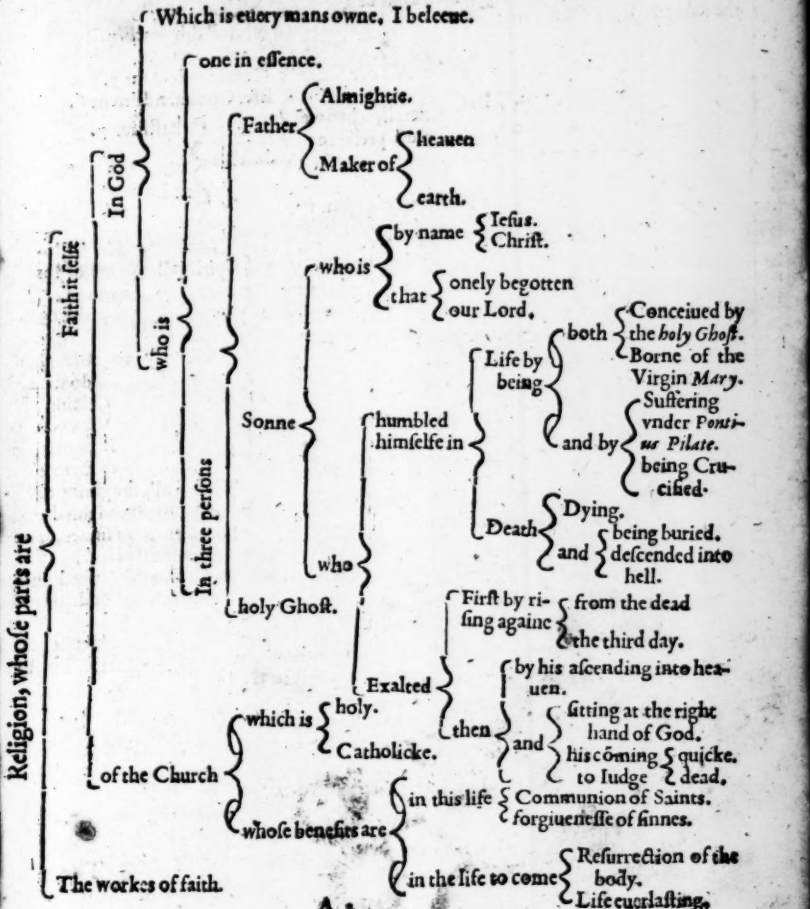
IOHN YATES.

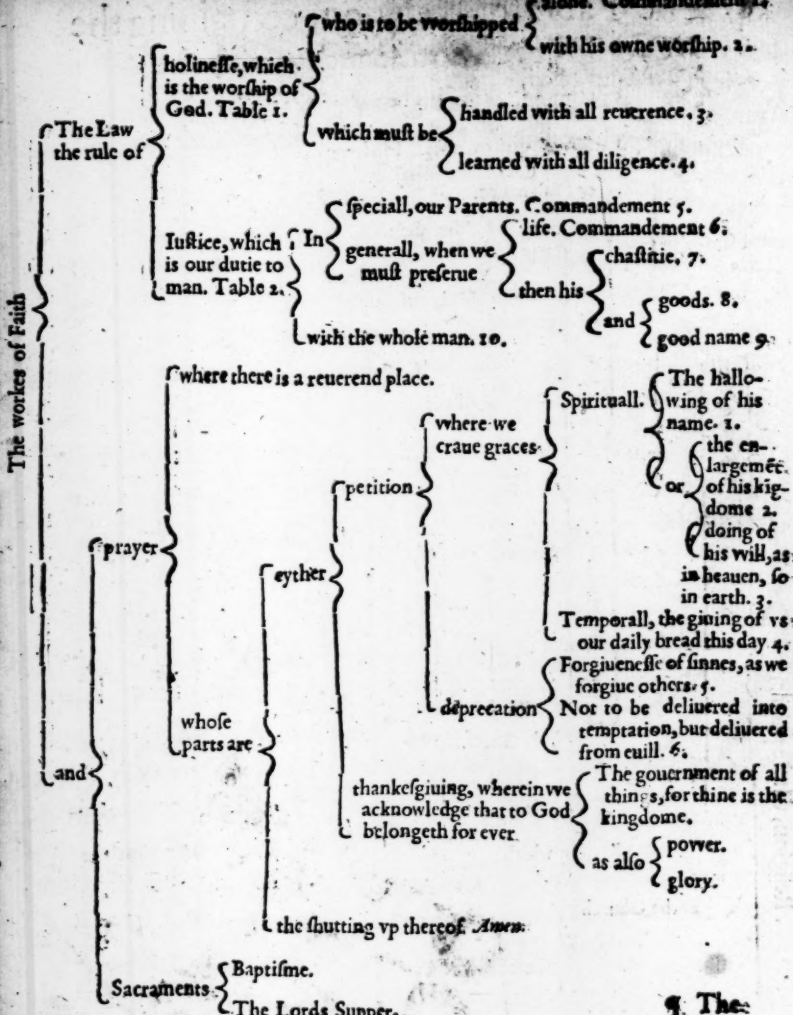
An advertiſement to the READER.

THe truth and triall of this treatiſe (carefull Reader) may I hope the better be accepted without diſtruſt or diſtaſte, becauſe it hath paſſed thorow the fire, fanne and furnace of two iudicious and learned Divines, whom for honours ſake, I am bound to mention vnto thee. The one is the Reverend and worſhipfull Mr Tho: Goad, Dr *of Divinitie, by whoſe labour this worke is carefully corrected, and indiciouſly ſupplied, where it might offend through want or weakneſſe, in any part or power of it: his ſtarres or his ſpits (that I may vſe* Origens *notes) haue beene welcome to this my Tractate. I expected his vnpartiall ſentence, and he hath doneiuſtly to ſhut his friend out of doores, while this worke was diſcuſſed. Know therefore with me (good Reader) by whom thou haſt profited, and be thankfull. The other is* Mr Alexander Richardſon, *now deceaſed, to whom I haue done the office of a Chriſtian brother, in rayſing vp ſeed to the dead, to continue his name, that his memory and worth might not be put out of* Iſrael. *This ſkilfull Artiſt hath caſt and coyned the heads, and I would to God he had handled them before his death. Some few ſpecialties are vpon neceſſary cauſe altered, but*

they are of ſo ſmall moment, that they make no great breach in the body, neither in thy knowledge in viewing of the order and methode of Religion. I know if the diſcourſe as well as the heads had proceeded from the ſame hand, they would haue beene more accurate and perfect. A ſhaft ſhot by the hand of a Gyant, and a childe differ much; yet will I not in a fond admiration, and apiſh imitation of any perſon make all his deeds and doctrines like the reflection of a looking glaſſe, to frame all thoughts and things by his ſhadow. This were but to catch Doterels, and ſhew feats of actiuitie, to deceiue the ſimple. Againe, if ſome little thing be cenſured in the firſt inventor, I hope they that loue him, will not thinke, as good friends as they deale with him, like Gnatts, which after they haue made a ſweete kinde of Muſicke, euermore ſting before they depart. I feare not thy profit in it, if thou wilt ſubmit both it and thy ſelfe to the true touch-ſtone, I meane the ſacred Scriptures; otherwiſe with Perillus *thou mayeſt periſh in thy owne inventions, and thine owne cunning at the laſt will fayle thee, and leaue thee as* Abſolons *Mule left his rebellious Maſter betweene heauen and earth. Conſider therefore what is ſaid, and the Lord giue thee vnderſtanding in all things, that thou mayeſt be no leſſe wiſe, then good. Amen.*

¶ The Table of Religion, containing the Creed, the ten Commandements, the Lords Prayer, and the Sacraments.




The worke of Faith
The Law the rule of
holineſſe, which is the worſhip of God. Table 1.
who is to be worſhipped
alone. Commandement 1.
with his owne worſhip. 2.
which muſt be
handled with all reuerence. 3.
learned with all diligence. 4.
Iuſtice, which is our dutie to man. Table 2.
In
speciall, our Parents. Commandement 5.
generall, when we muſt preſerue
life. Commandement 6.
then his
chaſtitie. 7.
and
goods. 8.
good name 9.
with the whole man. 10.
and
prayer
where there is a reuerend place.
whoſe parts are
petition
where we craue graces
Spirituall.
The hallowing of his name. 1.
or
the enlargemẽt of his kingdome 2.
doing of his will, as in heauen, ſo in earth. 3.
Temporall, the giuing of vs our daily bread this day 4.
deprecation
Forgiueneſſe of ſinnes, as we forgiue others. 5.
Not to be deliuered into temptation, but deliuered from euill. 6.
eyther
thankeſgiuing, wherein we acknowledge that to God belongeth for ever
The gouernment of all things, for thine is the kingdome.
as alſo
power.
glory.
the ſhutting vp thereof. Amen.
Sacraments
Baptiſme.
The Lords Supper.

¶ The

The Catechiſme defined, and diſtributed.

CHAPTER I.

Of Faith in God.

Queſtion.

WHat inducements to Religion are prefixed before your Catechiſme?

Anſwere.

Foure; firſt, the giuing vp of my name to God in Baptiſme, and that in the dreadfull name of Father, Sonne, and holy Ghoſt. Secondly, that being not able to giue it vp my ſelfe, it was done by others, according to the auncient cuſtome of the Church, ever conioyning *Baptiſme* and *confeſſion* together, *Math.* 3. 6. *Aug. epiſt.* 24. Papiſts would haue it to contract ſpirituall kindred, but ſurely it maketh honeſt loue amongſt neighbours. Thirdly, they that gaue it vp for me, did promiſe in my name, that I ſhould liue according to Religion. Fourthly, I beleeue in conſcience, that I am bound to performe what they haue promiſed. Thus becauſe I am Gods, and bound to him by ſureties, vowes, promiſes, and Conſcience it ſelfe. It is my dutie being now come to yeares of diſcretion, to learne to beleeue in him, and obey him.

Q. *What then is Religion?*

A. It is the *acknowledgement* of the truth, which is after godlineſſe, *Tit.* 1. 1.

Q. *What are the parts?*

A. *Faith* and *workes*; the summe of the one is contained in the Creed: of the other, in the ten Commandements, Lords Prayer, and the Sacraments. *Tit.* 3. 8.

Q. *What is Faith?*

A. A confidence in God, grounded vpon knowledge, *Ioh.* 16. 30. *We know and by this beleeue.*

Q. *How is faith grounded vpon knowledge?*

A. In regard of *God* and his *Church*: the maker of the Covenant, and the people with whom it is made, *Ier.* 31. 33.

Q. *How in respect of God?*

A. As we beleeue in *one God*, and *three persons* for our happinesse, *Ioh.* 14. 1.

Q. *How in one God?*

A. In respect of *nature*, essence, and being. *Deut.* 4. 35.

Q. *How in three persons?*

A. Three in regard of *divine relation*, or reall respects in that one most pure essence, *Math.* 28. 19.

Q. *What is the essence?*

A. That whereby God is of himselfe, the most absolute and first *being*, Isa. 41. 4.

Q. *What is a person?*

A. That one pure God, with the *relation* of a Father, Sonne, and holy Ghost, 1 *Ioh.* 5. 7.

Q. *Doth the relation adde any thing to the essence?*

A. Nothing but respect or relation, as *Abraham* the Father of the faithful hath the same nature as he is a Father and as he is a man.

Q. *What is the Relation?*

A. It is either to *send* or be *sent*, and both these are done either by nature, or counsell. *Ioh.* 15. 26. the spirit proceedeth from the Father and Sonne by nature, and is sent to vs by counsell.

Q. *Is there no other Relation?*

A. Yes; either to *beget*, or be *begotten*, and the Father begets his onely Sonne by nature, and the rest of his children

dren by Counſell. *Heb.* 1. 3. *Iam.* 1. 18. A man hauing the relation of a Father is ſaid to beget Children by nature, or counſell, as adopted children are freely begotten, not of the bodie but the will. *Iam.* 1. 18. *Of his owne will begat he vs*, not ſo his onely Sonne, who is as naturall to his Father, as burning to the fire, and as *Iſaac* to *Abraham*.

Q. *What then is the firſt perſon?*

A. God the Father, who by *nature* begets his Sonne, and by his *counſell* creats the world. *Heb.* 1. 2. 5.

Q. *What is the propertie of the Father?*

A. To *beget*, and not to be begotten. *Ioh.* 3. 16.

Q. *What is his manner of ſubſiſting?*

A. To be the *firſt perſon*; for, the begetter is before the begotten, and yet being Relatiues they are together in nature, for no man is a Father before he haue a ſonne, though in order the Father be firſt.

Q. *What is the Fathers worke?*

A. *Creation*; for, I beleeue in him as maker of heauen and earth: and the reaſon is, becauſe he is the firſt perſon, to whom the firſt worke belongs.

Q. *What is Creation?*

A. A worke of the Father, who of himſelfe by his ſonne and ſpirit, makes the *world* of nothing, exceeding Good, *Gen.* 1. 31. *Heb.* 1. 3.

Q. *What is giuen to the Father in reſpect of Creation?*

A. *Almightie power*; for, the Father in himſelfe is pure act, which act is power as it may be felt of his creatures, which are in power to be.

Q. *What is omnipotencie?*

A. It is that whereby the Father is able to doe all that he doth, and more then he doth, if it contradict not his owne nature, or the nature of things.

Q. *How is Creation deuided?*

A. Into *heauen* and *earth*. Gen. 1. 1.

Q. *What meane you by heauen?*

A. The third heauen, with the Angels, both which were made perfect in the very firſt beginning of time. *Gen.* 1. 1.

Q. *What*

Q. *What meane you by earth?*

A. All that *matter* which was closed and compassed about with the third heauen, and was made at the same instant with it to prohibite & keepe out vacuitie, or emptinesse, and fill vp the whole compasse of it, otherwise the parts of themselues would haue fallen together to haue kept out that enemy of nature. *Gen.* 1. 1.

Q. *Are we to vnderstand no more by earth then that first matter?*

A. Yes, wee are to vnderstand the forming of it into the foure elements, *fire, ayre, water*, and *earth*; as likewise the filling of it and them with *inhabitants*, both aboue and below: as also the *prouidence* of the Father in preseruing and gouerning of them all to their ends and vses: for the Father carries the worke according to his proper manner of working, vntill we come to Redemption, and there the Sonne takes it vpon him in a peculiar manner.

Q. *What is the second person.*

A. The Sonne, who is begotten of the Father by nature, and by counsell redeemes *mankind.*

Q. *What is the Relative propertie of the Sonne?*

A. To be *begotten*, Heb. 1. 5.

Q. *What is his manner of subsisting?*

A. To be the *second person* in order, not in nature, for the begotten in relation is naturally as soone as the begetter.

Q. *What is his worke?*

A. *Redemption*, Ephes. 1. 7.

Q. *What is Redemption?*

A. It is a *satisfaction* made to the Iustice of God the Father for Man by a Redeemer.

Q. *Who is the Redeemer?*

A. *Iesus Christ*, his onely Sonne our Lord.

Q. *Why call you him Iesus?*

A. Because he is a *Sauiour of his people from their sinnes.* Math. 1. 21.

Q. *Why*

Q. *Why Christ?*

A. In regard of his *offices*, as he is anointed our *King*, *Priest*, and *Prophet*. Psal. 45. 7. Luk. 4. 18. Act. 4. 27. *and* 10. 38.

Q. *Why his onely Sonne?*

A. Because the Father can haue no more sonnes by *nature* but one.

Q. *Why our Lord?*

A. By the right of *Redemption*. Rom. 14. 9.

Q. *How is our Redemption wrought?*

A. By the *humiliation* and *exaltation* of the Sonne of God. *Luke* 24. 26.

Q. *What be the seuerall degrees of his humiliation?*

A. *Seuen*; There be some others left out of the Creed; but these expressed are the principall.

Q. *What are they?*

A. 1. His *conception*; 2. his *nativitie*; 3. his *passion* vnder *Pilate*; 4. his *crucifying*; 5. his *dying*; 6. his *buriall*; 7. his *descent* into hell.

Q. *What are meant by all these?*

A. That Christ must not onely satisfie in generall, but that he must passe through the *degrees* of our sorrowes, and beare our afflictions. *Isa.* 53. 4. 5.

Q. *What be the seuerall degrees of his exaltation?*

A. *Foure*; which are his *Resurrection*, *Ascension*, *Sitting at Gods right hand*, *and returne to Iudgement*. As in his humiliation he tooke our receits, and tasted the bitter potion for vs, so all Physicke being ended of that kinde, he giues vs his receits of *Redemption*, Ephes. 1. 7. *Iustification*, Rom. 3. 24. *Reconciliation*, Colos. 1. 20. *Sanctification*, 1 Pet. 1. 2. *Entrance into glory*, Heb. 10. 19. These are Cordials for vs, and for him after all his penall receits.

Q. *What is the third person?*

A. The holy Spirit, who *by nature* proceedeth from the Father, and the Sonne, and *by counsell* applyeth Christ to the Church, and euery member thereof, the Father being the first person elects, the Sonne redeemes, and the Spirit

ſanctifies. *Ioh.* 14. 26. *and* 15. 26. *Rom.* 8. 16. 1 *Cor.* 2. 12. *Ioh.* 3. 5. 2 *Cor.* 1. 21. *Rom.* 8. 23.

Q. *VVhat is his Relatiue propertie?*

A. To *proceede*. Vnderſtanding begets an Image of it ſelfe, and loues it, and ſo from the beſt vnderſtanding to the beſt obiect of it, proceedes a mutuall loue. The begetter loues the begotten, and the begotten loues the begetter, and their loue is equall to themſelues, and proceedes from them both, and to vs. The *will* of the Father, by the *wiſedome* of his Sonne, and power of his good Spirit is ſayd to doe all.

Q. *What is his manner of ſubſiſting?*

A. To be the *third perſon* in order, for proceeding from two, he muſt needs be the third, and yet in nature as ſoone as either of them; for the louers and the loued, are Relatiues, and therefore together in nature.

Q. *VVhat is his worke?*

A. *Application*, or *Sanctification*, Epheſ. 5. 26. 27. The Sonne hauing prepared the remedie, leaues it to be applyed by the Spirit, *Ioh.* 16. 7.

CHAPTER II.

Of the Faith of the Church.

Hitherto of Faith in God.

Queſtion.

VVHat is the Faith of the Church?

Anſwere.

Whereby beleeuing in God, we alſo beleeue, that wee are of the *Church*, and made partakers of all good things promiſed vnto it.

Q. *VVhat is the Church?*

A. *The number of all thoſe that are applyed to Chriſt by the ſpirit*; Now as this vnion is made by faith, it is called the *militant* Church, as by viſion, the *triumphant*.

Q. *Why*

Q. *Why is it called holy?*

A. Becauſe it is an holy Societie of *Saints*, in regard of the Spirits worke. 1 *Pet.* 2. 9. *Reu.* 11, 2. *and* 21, 19.

Q. *Why Catholicke?*

A. Becauſe it is *vniuerſall*, in reſpect of all *times*, *perſons*, and *places*, a familie both in heauen and earth. *Math.* 26. 13. *Epheſ.* 3. 15. 1 *Ioh.* 2. 1. *Reu.* 7. 9.

Q. *What are the benefits God beſtoweth vpon it?*

A. Two in this life, as the *communion* of Saints, and *remiſſion* of ſinnes: and two in the life to come, as the *reſurrection* of the body, and *life euerlaſting*, Lamen. 3, 23. Pſal. 68. 19. Col. 1. 5. and 3. 3. 4. 1 Ioh. 3. 2.

Q. *What is the communion of Saints.*

A. It is our communicating with God, and the godly, both in *grace* and *glory*, or that fellowſhip that wee haue with Chriſt our head, and all his members. *Pſal.* 16. 5. & 73. 26. *Iſa.* 55. 1. *Act.* 4. 32. *Gal.* 6. 10. *Epheſ.* 4. 3. 4. 5. 6. *Heb.* 10. 24. *Phil.* 2. 1, 2. 1 *Cor.* 10, 16. *Reue.* 3. 18. *and* 6. 20.

Q. *What is the remiſſion of Sinne?*

A. It is a worke of mercy, whereby the *Father* being offended, and reconciled by his *Sonne*, doth witneſſe to our conſciences by his *holy Spirit*, that all our ſinnes are diſcharged, and that we are graciouſly receiued againe into his fauour. *Iob* 33. 27. 28. 1 *King.* 8. 47. *Hoſ.* 14. 2. *Iſa.* 33. 24. *and* 62. 11. God in forgiuing our ſinnes doth both couer and cure them. 1 *Ioh.* 1. 9.

Q. *What is the reſurrection of the body?*

A. It is a ſtanding vp from the dead, by the power of *Chriſts reſurrection*, whereby our corruptible bodies are made incorruptible, and filled with all glory and excellencie, *Iob* 19. 25. 26. *Ioh.* 5. 28. *Act.* 3. 19. 1 *Cor.* 15. 42. 43. 2 *Cor.* 5. 1. *Heb.* 11. 35.

Q. *What meane you by life Euerlaſting?*

A. That moſt bleſſed and happie eſtate in which all the *Elect* of God ſhall raigne with Chriſt their head in the third heauen, after this life, and after the day of iudge-

ment, and that both in body and soule for euer and euer. *Psal.* 16.11. *Isa.* 64.4. *Ioh.* 17. 20. 21. 1 *Cor.* 2. 9. *and* 13. 12. *and* 15. 28. 2 *Cor.* 12. 4. *Phil.* 3. 21. *Reue.* 21. 22 *and* 22. 2.

CHAPTER III.

Of good Workes.

Hitherto of Faith.

Question.

WHat *are the workes of Faith?*

Answere.

That *ready act* of faith to doe as we are bidden. *Rom.* 6. 16. 1 *Sam.* 12. 25. *Iam.* 2. 14. 17. *Ioh.* 14. 15. 1 *Thes.* 1. 3. *Tit.* 3. 1. 8. Q. *How are these workes deuided?*

A. They are either our *walking* with God, or *conferring* with him, or *receiuing* from him. 2 *Cor.* 7. 1. *Phil.* 1. 6. 2 *Thes.* 1. 11. *Heb.* 6. 17. 18. Faith bids the cleansed, goe away and sinne no more, but walke after the Spirit, it prouokes to prayer, and giues vs full confirmation of Gods loue.

Q. *What is our walking with God?*

A. It is our due *obseruation* of his lawes in all our wayes. *Psal.* 119. 6.

Q. *What is the law of God?*

A. The *rule* that God hath prescribed vs, for the holy performance of all our actions. *Isa.* 8. 20. *Rom.* 2. 15. *&* 7. 7.

Q. *How is the Law distributed?*

A. It is either concerning the *worship* of God, or *loue* of our neighbour. *Mark* 12. 29. 30. 31.

Q. *What is the first Commandement, concerning the worship of God?*

A. *Thou shalt haue no other Gods before my face.* Gen. 39. 9. Iob 31. 23. 24. Psal. 112. 1. Pro. 3. 5. Isa. 8. 13. and 51. 12. Hab. 1. 16. Luke 12. 45. Phil. 3. 19. Colos. 3. 5.

Q. *What is the summe of this precept?*

A. The hauing of the *true God*, and him alone, and that with the whole man, in the best of all his powers.

Q. *What*

Q. *What is the ſecond Commandement?*

A. *Thou ſhalt not make to thy ſelfe any grauen Image.* Exod. 20. 4. 5. 6. Pſal. 44. 21. and 106. 35. 39. Deut. 4. 12. Iſa. 42. 2. Hoſ. 14. 8. Hab. 2. 18. Math. 15. 9. 1 Ioh. 5. 21.

Q. *What is the ſumme hereof?*

A. That we worſhip God with his *owne worſhip*, and not our owne deuiſes.

Q. *What is the third Commandement?*

A. *Thou ſhalt not take the name of the Lord thy God in vaine. &c.* Deut. 28. 58. Pſal. 5. 16. 17. Dan. 4. 34. Math. 6. 9. Rom. 11. 33. 1 Tim. 6. 1.

Q. *What is the ſumme thereof?*

A. Due *reuerence* to be ſhewed in the worſhip of God.

Q. *What is the fourth Commandement?*

A. *Remember thou keepe holy the Sabboth day, &c.* Neh. 13. 5. to 22. Exod. 20. 8. 9. 10. 11. Iſa. 58. 13. Ier. 17. 27. Reu. 1. 10.

Q. *What is the ſumme of this law?*

A. All *diligence* in publique Prayer to God, and in learning the will of God, eſpecially vpon his owne day.

CHAPTER IIII.

Of Charitie.

Hitherto of *holineſſe* in the firſt Table.

Queſtion.

WHat is that Iuſtice *that we owe to our neighbour?*

Anſwere.

That we doe to him, as we would he ſhould do to vs. Mark. 12. 31.

Q. *What is the firſt Commandement of this Table?*

A. *Honour thy father and mother, &c.* Exod. 20. 12.

Q. *What is the ſumme thereof?*

A. Due reſpect to our *ſuperiours, inferiours,* and *equalls,* to honour all according to their place and degree.

Q. *What is the ſecond precept?*

A. *Thou ſhalt not kill.* Exod. 20. 13.

Q. *What is the ſumme of it?*

A. *Preſeruation* of life, as farre as may ſtand with the